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# II RAMKATHA II

MORARIBAPU



Manas-Shankar

Kedarnath (Uttarakhand)

Sankaru jagat banddya Jagdeesa| Sur nar muni sab naavat seesa||

Sankar sahaja saroopa samhara| Laagi Samadhi akhanda apaara||



**"Kedar" means our intrinsic nature!****II RAM KATHA II**

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Morari Bapu's 'Ramkatha' was held at the place of penitence of Lord 'Kedarnath' from 20/05/2017 up to 28/05/2017. In 1989, Bapu did the 'Manas – Shiva Sutra' 'Katha' at 'Kedarnath'. After a gap of twenty seven years, once more 'Bapu' recited the 'Manas – Shankar' 'Katha' here.

Giving a detailed explanation on the meaning of the word 'Shankar', Bapu said that one meaning of 'Shankar' is to do the welfare of one and all! 'Shan' means welfare. The one who does the good of the society is 'Shankar'. The second meaning of 'Shankar' is 'Dharma-Kalyan' or the welfare of Dharma. To reform or amending the Dharma and to eliminate the misery of the Dharma is what the welfare of Dharma is in its truest sense. The one who does the welfare of the 'Aatman' or the soul is Shankar. The one who is engaged or is working tirelessly for the welfare of the country, the whole world or the entire creation for that matter is Shankar.

Bapu recollected the words spoken by Lord Krishna in the 'Mahabharata' and recited the glories of Shankar by saying that there is no other 'Deva' who can even come closer to 'Mahadeva'. All the 'Devas' are selfish but my 'Shankar' is a 'Parmartha'. All the 'Devas' wear crowns of gem studded gold but are only filled with worries and fear but no one can compare with Lord Shankar. From His crown, flows the holy Ganges. All the 'Devas' are suffering from the three 'Shoolas' but my Shankar is the destroyer 'Trayei shool nirmoollanam'. And the 'Devas' are not beyond the realm of the 'Gunas' but my 'Mahadeva' is beyond the realm of the 'Gunas'. There is no 'Gati' or refuge like that of Shankar. If you want to add 'Gati, Saddgati, Unnati and Pragati' with this 'Gati' please go ahead but there is no refuge for us other than Lord Mahadeva! He is the 'Maha-Avatar' of all the Avatars.

Bapu painted a beautiful picture of the 'Ashta Murti's' of Lord Shiva through his 'Talgajardi' vision. In the 'Manas' the first of the 'Ashta Murtis' is 'Vishwasa' or trust. The second is the 'Guru-Roopa'. The third is 'Shree-Shankar'. And within the 'Shree-Murti', we have the 'Kala-Shree, Vana-Shree, Tanu-Shree, Teja-Shree, Prabha-Shree, Yoga-Shree, Vairagya-Shree, Naam-Shree, Dhyaan-Shree, Kripa-Shree and Katha-Shree', in all there are eleven 'Shrees'! The fourth 'Murti' is the 'Svayambhu-Shiva'. The fifth is the 'Kandarpa-Shankar'. The sixth is the 'Khala-Dandaka'. The seventh is the 'Karuneeka-Shankar' and the eighth is the 'Priya-Shankar'.

Bapu explained the form of Lord 'Kedarnath' to be a triangle and truth, love and compassion are the three corners of this triangle. In fact Bapu said that when he looks around and sees the snow-capped peaks each of them appear to him as the triangle of 'Kedar'. The truth here is our protector. The second, love is our nourisher or preserver and the third i.e. compassion helps in reducing our harshness!

'Kedarnath' is both Shankar as well as 'Shankaracharya'. With this submission, Bapu presented his understanding about Shankar and Shankaracharya both! Through this 'Katha' of 'Manas-Shankar, Bapu's 'Vyaaspeetha' remembered the different forms of Lord Shiva at 'Kedarnath' as well as performing the 'Tarpnan' of Adi Jagadguru Shankaracharya'.

- Nitini Vadgama.

Sankaru jagat banddya Jagdeesa|Sur nar muni sab naavat seesa||

Sankar sahaja sarooapa samhara| Laagi Samadhi akhanda apaara||

Baap! We all have come to the place of penitence (Tapasthali) of Lord Kedarnath. Firstly, we offer our 'Pranams' at the feet of Lord Kedarnath. 'Jagadguru Shankaracharya' attained final liberation from here. We offer our 'Pranams' at the feet of Sri 'Adi Shankar'. This land is called the 'Devbhoomi'. Offering obeisance to all the divine spirits here, my 'Vyaaspeetha' welcomes you all and offers my respects. How many years have passed, I do not remember correctly but I suppose we had a 'Katha' here in 1989. After a gap of so many years, once again Lord Kedar has called us. I feel that this is the land of 'Paramba Ma Bhagwati' and only by the benevolent grace of Lord Kedar, we all are here.

Till last night I had not made up my mind as to what should our topic of discussion. As you all might remember, the last katha here was on the 'Shiva Sutra'. The 'Shiva Sutra' was quite difficult to follow though for me it wasn't so, yet it was quite a heavy topic! We had tried to discuss it in conjunction with the 'Manas' during the last Katha. By the grace of my Guru, this time around, two thoughts are going on in my mind. One is the form of 'Kedarnath' or Lord Shankar and the second is the 'Tarpan' of 'Adi Shankaracharya'. Come, let us all try and remember Lord Shankar and perform the 'Tarpan' of the direct 'Avatar' of Lord Shiva 'Adi Shankaracharya'. Let us try and remember both the Shankars once. Sahib! There are more than one thousand names of Lord Shiva given in the scriptures! Like we have thousand names of Lord Vishnu, Ma Durga and so many other Gods and Goddesses, in the same way there are more than a thousand names of Lord Shiva. There are a hundred out of these names which are main or important. One more fact that I would like to share with you all that Tulsiji had visited 'Kedar'. He had visited the 'Uttarakhanda' and during that visit he had come to 'Kedar'.

One more scientific truth I would like to share with you all and which is a historical fact. From the thirteenth century till the seventeenth century AD was the period which can be termed as the 'Snow-age', during those four hundred years this temple and the idol of Lord 'Kedar' was completely covered with snow. Sahib! It is not a small period of time! That was in a way the 'Snow-age'! Science has undertaken a study to analyse these facts and have ultimately accepted their veracity. I too am making these statements with complete responsibility. It is said that in the seventeen hundreds, slowly the snow began to melt and in time the temple as well as the idol of the Lord were once again visible. Goswamiji's time span is around 1631. Whether the entire snow had melted or was yet to melt completely, Tulsidasji Maharaj had come here around that time, so it is believed. Since our Tulsiji has come here then how could we not come following his footsteps? The temple that we all see today, what would have been its ancient form, God alone knows but it is said that it was made by a 'Pandava' king. This means that we will have to go back five thousand years in time! There are many such historical facets connected to it. Then it is said that 'Adi Jagadguru Shankaracharya' got it back from a state of ruin (Jeernnoddhaar). The respected priests of this place can enlighten us more about it. This 'Kedareshwara' is truly very glorious. I am able to understand this one thing that if in life we want to correctly understand a 'Buddha Purusha' then the amount 'Kedar' helps us, no other part of this entire world will help! How helpful is this Divine land! Even the saints opine that this piece of land or this tract of the Himalayas is indeed very helpful in understanding or recognizing a 'Buddha Purusha'. Therefore, even for ordinary mortals like us, who have set out in search of something meaningful in spite of leading a worldly life, this land is very helpful and glorious. I have been thinking that what topic should I pick up for our discussion? Then this thought came to me that Lord Shankar is already seated here, and then we have 'Bhagwan Shankaracharya' also; let's immerse in His holy remembrance once;

ShankarramShankaracharyamKeshavamBaadaraayannam|

SutrabaashyakrittavanddeyBhagavanttaupunahapunaha||

Please repeat, 'Adi Jagad-Guru Shankaracharya Bhagwan' priya ho! Hara- Hara Mahadeva!

There are more than a thousand names of Lord Shiva. Out of these, 'Japahu jaai Sankara sata naama'. Tulsiji says that go and perform the 'Japa' of the hundred names of Lord Shankar. The 'Manas' declares that you shall be freed from the ill effect of all the past mistakes. Just imagine that there are more than a thousand names of Lord Shiva

and a hundred out of them are important but in the beginning of the 'Ramcharitmanas', Tulsi only remembered 'Shankar'.

Bhawani Shankarrau vanddey shraddha vishwaas roopinnau|

Yaabhyaam vina na pashyantti siddhaha swaantaha sthameeshwaram||

It is a straight forward verdict. There cannot be any other judgement beyond this! Any spiritual sphere of the world cannot negate this doctrine. It is the final judgement! So, Tulsiji remembers the name 'Shankar' of the Lord out of the many. He just does not stop there like we see that the name which is very dear to us keeps on coming to our mind or upon our lips again and again, that's why again –

Vanddey bodhamayyam nityam Gurum Shankar roopinna|

Once again, Goswamiji utters the name 'Shankar'. So, I thought that 'Shankar', then the 'Shankaravatar' and the third 'Shankaravatar' is seated right behind me, so why not recite the 'Katha' in their remembrance and as the 'Tarpan' to our 'Adi-Guru', therefore the title for our 'Katha' will be 'Manas – Shankar'. I shall be delving extensively on the word 'Shankar' though, 'Tulsiji' used the local usage of 'Sankara'. I also wanted to combine 'Bhagwan Shankaracharya' to it otherwise, we would have gone ahead with Goswamiji's usage itself! Though, it should not be as difficult as our previous discussion but we shall talk about 'Manas – Shankar' and the rest I leave it to Him! I am neither aware nor do I have any control! Just this thought came by my Guru's grace, that's all and I decided on it! In the entire 'Manas', Tulsi goes on repeating 'Shankar-Shankar'! It seems that he has gone mad after this name 'Shankar'. I had said this quite some time back and keep on repeating it again and again that we are ordinary mortals, materialistic minded worldly people and during the course of twenty four hours, mentally, physically or verbally we commit so many mistakes, misdeeds, faults or immoral actions then to absolve us from all the wrongdoings, one should repeat the hundred names of Lord Shankar! Tulsiji has asked us to repeat the hundred names but even if you do one mala of 'Shankar-Shankar' it is enough! You shall be immensely blessed! Immensely blessed! And you shall be filled with divine blessings.

Whatever little I have read and understood by the grace of my Guru is that one meaning of the word 'Kedar' is our intrinsic nature or true nature! So, the first meaning of 'Kedar' is our true nature. And it is said that the true nature can never be effaced. That is why, 'Kedar' is indestructible or is eternal! It cannot be broken or destroyed. The natural calamity that struck 'Kedar' some time ago and so many lives were lost, let us all together offer our homage to the departed spirits and

our deepest condolences to their bereaved families. So, in a way 'Kedar' means our true nature. We have made far too many casts, Yaar! Let us not talk about any distinctions here, please! It may be accepted for a particular order or classification but for me there is a male caste and a female caste. The women folk have their own distinct nature and in the same way the males too have their own separate nature.

Khalau karahi paai susangu|

Mittahi na malina subhaau abhangu||

It means that the intrinsic nature is eternal and cannot be destroyed. And my Tulsi is putting his seal of affirmation! The second meaning of 'Kedar' is a mountain. The name of this mountain is 'Kedar'. Another meaning of 'Kedar' is the field in which you have done the sowing of seeds. And what a beautiful thought it is! When the 'Buddha Purusha' sows the seed of spirituality in the field of our heart or mind then that too becomes 'Kedar'! When you come here, you are able to have the clear one to one or a direct 'Darshan' of 'Kedarnath' but you yourself can become 'Kedar'. When the seed sown within our mind grows and blossoms into a huge tree then that too is called 'Kedar'. Say there is a banyan tree or a mango tree and you have removed the mud all around its trunk and have slightly exposed the roots and made a sort of a boundary out of that excavated soil and you water the tree. The water remains surrounding the tree within the mound you have created then this circular depth that has been created is also called 'Kedar'. This exercise of watering the tree is also known as 'Kedar'. To water the seed that has been sown within is a mobile or a moving 'Kedar' in all of us! It might become even simpler for you that 'Kedar' is one of the very famous 'Ragas' played or sung or danced or created by its artists. We began reciting the 'Chaupaai' also in the 'Kedar Raaga'! It is a very beautiful composition, this 'Raaga Kedar'! Many 'Bhajans' are sung specially in this 'Raaga'. Tulsiji has also sung a few of his 'Padas' in this 'Raaga'. 'Kedar' is supposed to be the favourite and one of the most potent 'Raaga' sung by 'Narsihji'. It is the life-line of Sri Narsih Mehta. This too might appear a bit alien to you then at least the filmi-songs must be very close or easy to remember. Many film songs have been sung and picturized on the 'Kedar Raga'. By singing the 'Kedar' the devotee gradually moves into 'Anuraaga' or devotion. And being so besieged by this divine love and fervour, the Lord holding a divine garland, appears in front of His devotee to garland him.

'Kedar' is a very melodious and an amazing 'Raga' and when 'Kedar' gets united with 'Nath' then the appearance becomes mesmerizing and truly divine! Who is called 'Nath'? 'Nath' means the Master! The master is addressed as 'Nath'. To understand it more clearly, you must have seen that in order to rein in the

oxen a rope is passed through the nostrils and the two ends are held in the hand and you can turn the ox in any direction you like by pulling the rope! This rope is also called 'Nath', that which controls. Therefore, one more meaning of 'Nath' is to control or the one who controls. That which controls the oxen or for that matter our minds that keeps on going here or there, is called 'Nath'. We have nine 'Naths' or the 'Navanaths' in our scriptures and the word 'Nath' is very commonly used with Lord Shiva. Even though we all have come here but first of all we have to remember or, the 'Somnath' comes to our mind first. What is my fault in this? 'Mera kya qusoor, zamanney ka qusoor, jissney dastoor banaaya'. 'Saurashtrrey Somnatham cha'! Then 'Vishwanath' and in the 'Panchkedar' we have 'Tunganath'! Therefore, 'Nath' means to control. The women folk wear a 'Nathani' in their nose. Our 'Shreenathji' Baba who is seated at 'Nathdwaara' too wears a nose ring for He also symbolises the motherhood or the 'Shakti' potency of the Divine! The nose symbolises prestige and dignity. That which represents the family background and dignity is more represented by the 'Nathni' which is worn by our women folk. It is said the 'Meerabai' had also worn it and 'Radhrani' too wore it, so say the 'Padas'. The Gopis of Vrindavan or Radha or Meera all knew that it is Krishna alone who has taken away their 'Nathni'. The one who is loved by Lord Krishna, gradually He tries to make the person bold enough or in other words He makes the devotee dis-honourable in the society. Please remember that Krishna means compassion. Ether, you have taken away my 'Nathni' or else it has fallen down somewhere. 'Vaakkey amboddey Srinathji', His 'Nathni' too is dangling or hanging!

That ornament which enhances the celebrity status of an individual is also called 'Nath' or 'Nathani'. I have read it and have confirmed it as well that in Arabic the meaning of 'Kedar' is 'Most Powerful'. Nobody can be more powerful than Him. There can be no other word or a group of words even to compare with 'Kedar'! Therefore we see that 'Nath' is suffixed here with 'Kedar'. There are many meanings of the word 'Nath'. The protection or the enclosure that protects and nourishes the seed sown in our garden is also called 'Nath'. 'Kedarnath' is 'Shankar' as well as 'Shankaracharya'. I think that I might have mentioned it during the 'Shiva-Sutra, Katha' also that the 'Buddha Purusha' may attain liberation anywhere but normally, he seeks salvation at the point of his origin. Therefore, 'Shankaracharya' who in reality is an embodiment of 'Shankar' himself, chose 'Kedar' for his liberation. This was his choice. In this calamity that struck this place, probably that point or the place might have got washed away! We have also requested the Government and have even kept aside a sizeable sum for building a memorial for 'Jagadguru Adi Shankaracharya'.

A group of listeners and devotees of my 'Ramkatha' had collected a certain amount for the relief work and the people of 'Utterakhanda', and when we had come to distribute the same then even at that time, we had spoken about it. I would also like and shall speak to the officials also that there used to be a certain cave like hole of 'Shankaracharyaji' and I had mentioned that we all should do whatever is in our capacity to preserve this sacred remnant of 'Adi Shankaracharya' as he had chosen this spot for his final journey of salvation. I am astonished also and am not! I am astonished with this fact that in spite of the journey having eased out due to the technical advancements, yet it is not at all easy to traverse but twelve or thirteen hundred years ago, how a thirty two year old monk would have overcome such hardships and come to this place! And I am also not surprised at all because 'Shankar' can go anywhere and everywhere. The 'Pandavas' had committed the sin of killing a cow plus also had killed so many of their brethren in the war of 'Mahabharata'. They were filled with remorse and languor. They then thought that only Lord Shankar can rid them of this great weight of remorse that they carry. The 'Katha' says that after vanquishing the 'Kauravas', the 'Pandavas' went to 'Kashi' to meet Lord 'Vishwanath'. Lord Shiva was a bit angry with them. So wherever they would go to look for Him, He would vanish from that place! Please understand this fact that the permanent abode of Lord Shiva is 'Kailash'. If at all you want to lay siege then that is the only place. The other places are his temporary residences according to the seasons for He is after all 'Vishwanath'. My 'Manas' gives us the proof of this thus;

Param rammya girivara Kailasu|

Sada jahaan Siva Uma nivaasu||

'Kailash' is the permanent abode. When they went there, they could not find Lord Shiva there also! The 'Pandavas' went on looking for Him from place to place. Now the 'Kedar' area is quite large and ultimately they came here. The one whose nature is to be pleased very soon but in this case, He kept them waiting for quite a while. When the pride or ego of these people had been deflated a bit, they managed to come here! Lord Shankar thought that they are bound to get hold of Him here but I don't want to be caught by them so soon! It is said that He assumed the form of the bull and in this form He ran! 'Bhimsen' pressed two boulders under his feet and keeping them apart with the pressure, two canals or nullahs were formed. All the animals ran helter-skelter with fear. When Lord 'Kedareshwara' tried to pass in between the two parted huge legs of 'Bheem', he pressed them together and held the bull firmly in his grip holding back Lord Shankar and as if saying that where will you go now? Where can the Divine go leaving His devotee? The Lord tried to run from there and one part of the torso got

separated and went to 'Kathmandu' as the 'Pashupatinath'. One part went to 'Tungnath' whom we address as the 'Pancha Kedar' but the elongated hump of the bull in the form of a triangle remained here. That is why, the original form of 'Kedarnath' is triangular in shape which is the hump of the bull as Lord Shiva and we worship it because of the benevolence of 'Bhimsen'.

I had come here earlier during that 'Katha' and had the good fortune of also coming in between. And today, I would like to state that this triangular shape of the 'Kedarnath' for me always denotes the three points of truth, love and compassion. Please remember one point my dear brothers and sisters that we cannot be protected without our truth. If anything can save or protect us then it is truth and nothing else. The others can grant a momentary respite like being granted parole but if you want a complete respectful release then truth is the only way. Truth is the protector, it is also my experience as well as my firm belief. Whatever it maybe! After all we all are worldly creatures and keep on doing this or that, now and then! But we need to understand this very clearly that only the truth can provide total protection to us. Truth protects, it provides us security. Therefore, one angle of this triangle is truth. The second angle is love which nourishes us. One cannot nourish or look after without love. Love is the nourisher!

This pilgrimage to 'Kedar' either for these nine days or for always, it is a very tedious and an arduous journey to undertake. In spite of so many comforts and conveniences. What can you do about the weather? You can take all the necessary precautions but what about the weather? This switch is controlled by Lord 'Kedareshwara' himself! You all have managed to come here, welcome! Please stay as long as it suits your health and leave immediately if you don't feel up to it! Please don't be rigid to stay in spite of ill health! You have come all the way and if you can even stay for a day, it is more than enough! If you want to stay for nine days, most welcome but not at the cost of your health. Please look after yourself. There will be 'Katha' in the morning hours but please don't try to push and pull or run to meet me! Because to come to meet me every now and then is not needed at all! Kindly don't play with your health here! Listen to the 'Katha' here, eat sufficiently but not excessively, do the 'Darshan' of the Lord, and take rest. What can be a better and a free hill-station than this? So, take rest. But the men and women who are having difficulty in breathing and still they keep on coming running from all the sides! I can't even recognize you from the various layers of clothing that you have worn! Please keep warm and do not try to emulate me! If I will feel cold, I too shall take necessary precautions. I shall not take the slightest of a risk! I still have to do very many 'Kathas'. If you are feeling unwell then leave

without any hesitation whatsoever. I shall give time to meet all of you and come, weather permitting! And the second thing is that whenever you come to meet, please don't carry any things with you. Someone brings this, another brings that and this goes on! I am not a temple, please! I am just a human like you, 'Morari Babu'! Please give it to the needy.

What I mean to emphasize that one angle of this triangle is truth, which protects us. The second is love, which nourishes us. The third is compassion that helps in reducing the harshness underlying within us. Compassion neutralises the harshness. Our harshness or rigidity is such that in spite of the compassion being showered upon us by the Lord, it tends to reduce just a wee bit. You shall find the 'Katha of Kedar' even in the 'Skanda Purana'.

So, in this holy and sacred land of Lord 'Kedar' we shall discuss about 'Manas – Shankar' on the basis of the 'Manas' by the benevolence of our Guru. In all the seven 'Sopaans' of the 'Manas', Tulsiji has referred to Lord Shankar in some context or the other. You will not be able to point out any place where Lord Shiva has not been remembered. Tulsiji has tried to remember Shiva somehow or the other. Therefore, we shall try and discuss the pure and essential facets of 'Shankar' during the course of this 'Katha'. When Lord Shiva and Sati are returning from the 'Kumbhaj Ashram' after hearing the 'Katha' and are crossing the 'Dandakarannya' on their way to 'Kailash', at that time the divine play (Leela) of Lord Ram was in progress. Sri Ram was performing the human role to perfection. Ma Sita had been abducted and looking for her and lamenting on her disappearance, He enters the 'Panchavati'. At that very moment on the way back, Lord Shankar has the 'Darshan' of Sri Ram and saluting the Lord exclaims, 'Hey Sadvandananda, Hey Jagapaavan' and is immersed in the Divine fervour! Sati sees both the scenes that on one side Ram and Lakhan are lamenting on the abduction of their woman and looking for her in the forests and on the other hand my husband addresses them as 'Sadvandananda' and bows down to them! My husband, 'Shankar' is the 'Jagadeesha' and is venerated and respected by the entire universe and is also the 'Eesha' or the Lord of this creation! The 'Devas', men and the ascetics all bow down at His Lotus feet and is the Lord of the universe and still, He is bowing down to them? And that too addressing Him as the 'Sadvandananda'! From this point, the bug of doubt entered Sati's mind and this line comes which are the words spoken by Sati –

Sankaru Jagat banddya Jagadeesa|

Sur nara muni saba naavat seesa||

Then, in the next line;

Sankara sahaja saroopa samhaara|

Laagi Samadhi akhanda apaara||

From here, Lord Shiva and Sati proceed further

on their journey. There is a doubt eating up Sati from within. Lord Shiva, who is omniscient and omnipresent, knows what is going on in Sati's mind and says that Dear! Because of your normal female tendency, by nature you doubt or disbelieve anything or everything but doubting in this case shall prove detrimental to you. The One, whom I have saluted is none other than the Almighty himself, Sri Ram. He narrates the entire 'Katha' but Sati does not relent. Ultimately, the Lord asks her to go and do whatever she wants in order to assuage her doubts. Sati prepares to go and test the Lord. Sati, who considers her husband to be the 'Jagdeesha, omnipresent and omniscient, but today is not ready to accept His words! 'Kedar' means the intrinsic nature! Please hold on to this principal Sutra! The 'Buddha Purusha' has to do a lot trying to change or alter someone's basic nature. He has to struggle a lot! It is necessary to recognize the 'Buddha Purusha'. In all the spheres wherein the recognition of the 'Buddha Purusha' is necessary, 'Kedar' occupies the most prominent place. Here, the 'Buddha Purusha' can be seen provided, we are able to recognize him. We can even miss him because we are weaklings and an ignorant lot. The world has progressed a lot materialistically. An inordinate progress too at times can prove dangerous! At such a moment, how can we engage ourselves in a meaningful discussion about Lord Shankar and recognize Him? I am walking with you all! People remain in too much doubt and I try and to remove their perplexity!

Just a few days ago a person came to me at 'Chitrakoot' and said the Babu! People say that you have had the 'Darshan' of Sri Hanuman? I immediately refuted his statement and said that Beware! Don't spread such canards! I haven't had any 'Darshan' of Sri Hanuman. The one who has had the 'Darshan' of Sri Hanuman cannot possibly be alive! Because, it is very difficult to recognize him. Yaar! That too to recognize the Divine? When a 'Buddha Purusha' puts his hand on our shoulder, we are unable to digest his divine touch and become overwhelmed with emotion and the eyes well up! Twenty four hours we are immersed in a state of Samadhi and forget about our money, our position, etc. and if the Divine appears before us then what shall be our state, just imagine! I have said this, more than a thousand times that I am not interested in the 'Darshan' of Sri Hanuman! I am serious about it, no jokes! Many people are so brave that they say that they have seen Lord Ram! Please remain true to yourself and be what you are. Ask the Divine according to your own status or position. Or even better, just don't ask. He will have to give us according to our worthiness. So this was a short introduction of 'Manas – Shankar'.

On the first day of the 'Katha' I try and follow this flowing and vibrant (Pravaahi) tradition. This sacred

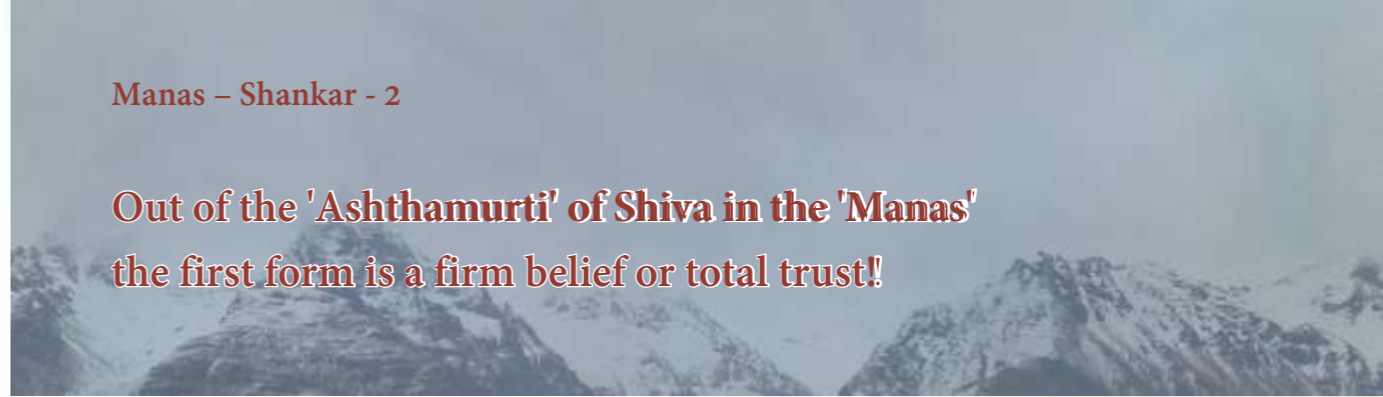
text is in the form of the 'Sadguru' and it has been divided into seven 'Sopaans', 'Bal, Ayodhya, Arannya, Kishkindha, Sundar, Lanka and Uttar' which represent one-one stage of our life and in the end all the questions or queries about life are answered. Seven most important and essential questions have been answered in this amazing, wonderful and mysterious text the 'Ramcharitmanas' and keeping this fact in mind, let us proceed. The very first 'Sopaan' of the 'Manas' is the 'Balkanda' and Goswamiji begins the text or in the 'Mangalacharana' gives us seven mantras, let us just remember them.

Varmanaam artha sanghanaam rasaanaam chandasaamapil|  
Mangalaannam cha kartaarau vanddey Vaanni Vinayakau||

Many a times the 'Vyaaspeetha' has said and am repeating it once again. It is a normal tradition followed in mostly all scriptures that in the very beginning of the text, Lord Ganesha is venerated. But here we see that at the very outset, Tulsiji does not begin with the veneration of 'Ganesha'. He first venerates 'Vaani' i.e. Ma 'Saraswati'. This implies that the word is greater than the thought. Lord Ganesha embodies humility and wisdom and provides us with the right understanding but Ma Saraswati i.e. the 'Vaani', those who are a bit realized or evolved know it for sure that the glory of the word is more than the thought! The thought can never provide you eternal blissful peace. On the other hand, the word provides us with the eternal peace (Vishram). Excessive thinking makes a person dejected and with excessive thought generally, you will not be able to cry but with words you can cry! A 'Buddha Purusha' speaks and we hear him and his words fill our eyes with tears. This is the power of the word. The words of Sri 'Raghuvara' makes us cry or the words of the 'Buddha Purusha' overwhelm us. Tulsiji moves ahead following this sequence. 'Vanddey Vaanni Vinaayakau'. In this way, he venerates the 'Vaani and Vinayaka'.

'Kedar' means our intrinsic nature. The first meaning of 'Kedar' is your own true nature. And it is said that this basic nature cannot be altered or changed. That is why, 'Kedar' is indestructible! It is eternal and it is a whole! No one can break it. Therefore, 'Kedar' means our intrinsic nature. We have gone and made many casts, Yaar! I am not interested to talk about any caste based discussion. It may be okay for administrative purposes. We have the man caste and a women caste. The women have their own typical nature and the men folk have theirs!

## Out of the 'Ashthamurti' of Shiva in the 'Manas' the first form is a firm belief or total trust!



Bhawani Shankarau vanddey Shraddha vishwas roopinnaul

Lord Shiva is said to be the embodiment of firm belief or trust. By saying that Ma Bhawani is the embodiment of faith, Tulsiji pronounced the final judgement that if you are not endowed with total faith and total trust, then even if one is an accomplished 'Siddha' the indwelled Lord does not move. By calling Lord Shiva as the 'Tribhuvana Guru', He is venerated. Sri Hanuman and 'Adi Kavi Valmiki' are venerated. Sri Sita-Ramji are venerated. Explaining the sole purpose of this sacred text, Tulsiji says that I am trying to narrate the Divine play or 'Charitra' of the Lord in my own words. He wrote five 'Sortthas' in the local simple language. 'Bhagwan Adi Jagadguru Shankar' has directed all the people believing in the 'Sanatana Dharma' should worship these five 'Deities' daily! In this 'Sanatana Vedic' dharma, the devotee has to worship Lord Ganesha, the Sun God, Ma Durga, Lord Vishnu as well as Lord Mahadeva. Tulsiji is a 'Param Vaishnava'. His worship of Lord Ram follows the tenets of the Vaishnava traditions. Even then, he has given prominence to these teachings of 'Adi Jagadguru Shankar', thereby creating a bridge between two belief systems and has tried to unite one and all!

I keep on telling my young brothers and sisters that the worship of Lord Ganesha is akin to 'Sadhusanga' or 'Satsanga' and the wisdom you can get or derive from it is your 'Ganesha Pooja'. Offering water or doing 'Surya Namaskaar' or worshipping the Sun God is indeed the worship and those who do it, must continue doing so. If someone is unable to do it or because of the obstinacy of their religious beliefs or the fundamentalist nature of their religion they are not willing to accept the truth in spite of it being so then who can possibly reason with such people? Just a few days ago, I was speaking at a Hindu-Muslim 'Taqreer' and I said that you are made of the five elements and I too am made of the same five elements, where is the difference? Are your elements different than mine? Can you say that the Sun is a Hindu and the moon is Moslem? Can you say that this is a Hindu water and that is a Moslem water? In the same way can you divide the earth, air, fire and the sky as having different religions? We are all made out of the same elements. Where is any difference? If someone is not willing to accept the reality what can you do? But to live in the light of your evolved understanding, or in other words to move towards an enriching and enlightening life is in my opinion the worship of the Sun God or the 'Surya Namaskaar'. The worship of Ma Durga is there as prescribed in the scriptures but to have faith or to live a faithful life is also the worship of 'Shakti'.

The worship of Lord Shiva by performing the various forms laid down by the Vedas is surely

important and if you can, must do it but to have a feeling of the welfare of one and all is also the 'Shiva Puja'. 'Sarvvey bhavantu sukhinaha'. This is the 'Rudrabhisheka'. Do the ritualistic worship too if you can, please! You should perform the worship of Lord Vishnu in whatever form you want to like doing the 'Paath' of the 'Purushasukta', but 'Vishnu' stands for infinitude or vastness. Please be broad minded, keep your approach all-encompassing and don't be narrow minded. Thus, opines the 'Talgajarda'! That is why come, let us all vow to live in the light, live in understanding, we should keep our faith intact at all costs, always think and strive for the welfare of others and be broad minded and accept all! From the fifth 'Sorttha' the main text begins with the veneration of the Guru. I say this again and again and shall continue to do so that if someone can attain Godhead straight away or attain self-realization without any external help or guide, it is wonderful and I extend my congratulations! But, for people like me, a Guru is most essential. We need a protector and one, who can lead the way and show us the path! If I may say so then 'Morari Babu' needs a 'Tribhuvan Babu' and without him, I am nothing! We need a guide who shall not bind us but can help in our self-realization.

Bandau Gurupada paduma paraaga|  
Suruchi subaas saras anuraaga||

This entire passage or topic of the 'Guru-Vandana', my 'Vyaaspeetha' calls it the 'Manas- Guru Gita'. Keep certain things in life that you do not talk about it with anyone else excepting your Guru. There is a 'Doha' in Gujarati;

Ek ranga ne ujalla jenney bheetar na beeji bhaat|  
Aenney whalli davalli vaat kahejjey kaagadda|  
Asaraar merrey yun toh zamanney ke liye,  
Kuch sher sirf unko sunanney ke liye|  
It is only for my Guru. 'Akhtar' Sahib says –  
Yaha bhi toh theek nahi ke sab dard mita dein,  
Kuch dard kallejjey se laganney ke liye hain|

Certain pains are essential that gives a certain relief or gladdens the heart. Therefore my dear brothers and sisters, the Guru tradition is a very beautiful and it is a flowing or an abounding tradition. Tulsiji found the entire creation venerable! By the grace of the Guru, the eyesight or vision became pure and cleansed. Then he goes on to venerate the different characters of the 'Manas'. In between;

Mahabeera binnavau Hanumana|  
Raam jaasu jasa app bakhaana||

In between the veneration of the different members of the Divine family, Goswamiji inserts this very important veneration of Sri Hanuman.

Mangal moorti Maaruta nandana|  
Sakal amangal mool nikandana||

Baap! There are quite a few queries with regards to yesterday's 'Katha' and I shall try to take them up in the course of our discussion. One very straight forward question is, 'Bapu! What is the arrangement or order for seating in this 'Katha'? This is the arrangement! I have decided that there shall be five enclosures for the 'Kathas'. In the earlier 'Kathas' we used to have the 'Dwarika Khanda, Vrindavana Khanda, Agastya Khanda, Saptarishi Khanda, Chitrakoot Khanda' and so on for the sake of proper arrangement. I would only like to tell you this that sit wherever you can find a place to sit without disturbing others. I would like to make this appeal and request that when I leave for the 'Katha' in the morning, please to do not come to my place of stay! And then afterwards you try and force your way to sit in the front, this is not acceptable and kindly refrain from doing it. When I leave then at that time, all the organizers don't need to stand there. You are not any VIP's please! My main 'Yajamaan' is 'Kedarnath'! You are merely the 'Sevaks' for the 'Katha'. And if you have this feeling of service, only then will you be able to imbibe the tenets of the 'Katha'. Why do you have to receive me? The ones who come for the 'Pothiji's Poojan' can stand on the stage in a corner, that is fine but there should be no crowding or hustle bustle!

So, a 'Khanda' has been created for all of you. The first is the 'Pramaad Khanda'. The second is the 'Prashaanta Khanda'. The third is the 'Prasanna Khanda'; this enclosure is for those who want to fully enjoy the 'Katha' and would like their souls to dance! The fourth is the 'Prapancha Khanda'. By hook or by crook, you manage to get an entry and sit in the 'Katha', this is reserved for such people. The fifth 'Khanda' is for those who are devoted and totally surrendered to the 'Vyaaspeetha', they have no arguments or counter arguments, for such people there is a 'Prapanna Khanda'.

Wherever you are sitting, now try and choose the enclosure according to your mental disposition. You have not asked but can surely ask that what is my 'Khanda'? I am one who is seated only and only in the 'Prapanna Khanda'. After coming here, my identity as 'Morari Babu' ceases! In between, when I speak with the 'Jeeva Bhava' then I speak taking total responsibility for my words. We all are surrendered souls, Sahib! You all have come to 'Kedar' so please be careful about not dirtying the place. According to the 'Pauranic' texts there is a 'Doodh Ganga' here! It appears as if milk is flowing! Another form of the Ganges here is 'Mandakini'. The meeting point or the 'Sangam' of the 'Doodh Ganga' and the 'Mandakini' is 'Kedar'. We all are 'Sevaks'. Only those of you who are required, only they should remain engaged in the service allotted to them. Just sitting in the 'Katha' is good enough. I am saying all this because you all are mine and I am yours! You all are the flowers of my 'Vyaaspeetha'.

One person has asked that, 'You call everyone as your flower but what about your followers?' I don't have any disciples! Then he further adds that when you call us flowers, we love it but can you enlighten us about the qualities of the flower'. The very basic and the first quality of the flower is to blossom. It blossoms or grows depending upon the light it gets! From the light of knowledge and with truth, love and compassion the flower blossoms. During the day it blossoms and at the night time it wilts. So, this the quality of my listeners. Looking at your questions, I am quite sure of your growth. The intrinsic nature of the flower is that it is immersed fully in its colour. It does not bother about the colour of others and does not engage in any comparison with others. Every flower has its own 'Rasa'. No flower is devoid of the 'Rasa', in the same way, no listener is without any 'Rasa'. 'Katha rasika Haridas'. My listeners, who are my flowers, should always be filled with 'Rasa' or must be a 'Rasik' and not dry! Who will find the world or this creation to be dry or parched? The Vedantis say that the world is colourless and is devoid of any 'Rasa'. But even if it be so then live a colourful life in the world which is colourless and be filled with 'Rasa' in a dry world. My truth, love and compassion are embodied in this shape and form of 'Kedar'. In this 'Katha', I would like to talk about what is the 'Bhajan of Lord Shankar'? Our god or the supreme personality of Godhead is filled with 'Rasa'. 'Raso vai saha'! And Lord Shankar is, 'Dharrey shareera shanta rasa jaissey'. My 'Mahadeva' is a 'Rasa Moorti'. The 'Rasa' should not ebb, that is why we perform the 'Abhisheka' on Him. 'Sfuranmauli, Chalatkundalam, Mrigadheesha'. 'Magan dhyaan rasa dunda juga puni mann baaher keenha'. In the 'Mahabharata' Lord Krishna has worshipped Shiva. In the tenth chapter of the 'Vibhuti Yoga', Lord Krishna proclaims that Arjuna is His 'Vibhuti'. Here, in the 'Anushaasana Parva', Sri Mahadeva challenges Sri Krishna to compare the 'Vibhutis'. These are the words of 'Kedar'! Whatever 'Vibhutis' Sri Krishna enumerates, my Shankar enumerates or out beats Him by declaring double

'Vibhuti's' than those proclaimed by Sri Krishna. The 'Prayer' done by 'Upamanyu' in the 'Mahabharata' is like a shower of shlokas! As it came to Sri Vyasa's memory, he went on writing. These are the words of Lord Krishna from the 'Mahabharata'-

Naasti Shankar samo devo, naasti Shankar sama gati|  
Naasti Shankar samo daani, naasti Shankar samo ranney||

He is trying to tell the world that there is none to compare with Mahadeva! All the 'Devas' are selfish, whereas, my Mahadeva is very chartable. The crowns worn by all the 'Devas' are made out of gold and encrusted with precious stones and they are filled with worry and enmity or jealousy. No one can become like my Mahadeva. The Ganges flows out of His matted locks. All the 'Devas' are in the grip of the three 'Shoolas' or thorns and whereas my Mahadeva is the remover of all the miseries or 'Shoolas'. All the Devas are bound by the 'Gunas', whereas my Mahadeva is 'Gunateeta'. There is no deliverer like Shankar! If you want to join the 'Gati, Sadgati and Pragati' along with 'Gati', fine but there is no 'Gati' for us other than that of Lord Shankar. In the 'Mahabharata', 'Bhagwan Vyaasa Narayana' has explained the six 'Shaktis' of Lord Shiva and no one else possesses so much power. Shankar is the avatar of all avatars put together. Tulsiji has used the word Shankar seventy five times in the 'Ramcharitmanas'.

If you want to see the material progress in the world then, none can compare with Lord Shankar. Without 'Shiva' we cannot attain salvation (Gati). 'Gati' means liberation, salvation or attaining God! Shiva is our only progress or growth, 'Sadgati', rapid growth, divine state or ultimate realisation. No one can be more charitable than Lord Shiva who is always eager to give. Lord Mahadeva is the most generous. Many people who believe in Sri Krishna, don't believe in 'Mahadeva'! My dear friends, at least read the 'Mahabharata' once where Lord Krishna worships Lord Shiva and recites shlokas in His praise. 'Bhagwan Yogeshwara Krishna' is singing shlokas in praise of 'Yogeshwara Kedar'. And what to go on asking from all the Avatars, Yaar! Shankar takes a loan from 'Kubera' so that He can distribute it to all of us! There cannot be anyone as benevolent and charitable as Him. He is the giver of both, 'Bhakti and Mukti' (Devotion & Salvation). If this 'Param Buddha' comes out in the battlefield then no one can stand or face Him.

So, we were talking about flowers. Be smiling or blossoming! The trait of my flower is that the ray of light that blossoms him in the form of a Sutra, in the evening, when he/she has finished the daily routine, then to contemplate on those sutras. To have your unique fragrance is another quality of this flower. By fragrance I mean your individuality. Whether your fragrance is of 'Lobaan' or 'Guggul' or the 'Sugandha Shringar' incense stick, all are welcome! How dear and loving you are to me, what do you know? I am going around with a lot of affection for you all. My eyes are desperate to see you getting free from all the other 'Khandas' and come into

the 'Prapanna Khanda'. The flower never insists that it should not be touched or plucked! The nature of the flower is tolerant. Some may pin it on their hair bun or some may offer it at the feet of 'Kedar'. The flower has its unique surrender (Sharanaagati).

The 'Katha' is a subject of 'Rasa', it is not something bad. At times when a great personality doesn't like something and he refuses it then his followers start thinking it to be bad. It can be that for that person, it might not have been good or to his liking but why do the others just practice, 'Monkey see, monkey do'! If someone is quotidian or jejune and proclaims that there is nothing called 'Rasa' in the world! This is not right. The world cannot exist without 'Rasa'. 'Rasa' is the Divine, Almighty! Sri Krishna is less 'Rasik' in comparison to 'Kedar'. When you will read the Sanskrit literature, you will know. Yesterday, I was saying that there are more than a thousand names of Lord Shankar but Brahma has found out ten thousand names of Shankar. Then 'Vyaasa' asked Lord Brahma that you have declared ten thousand names of Lord Shiva but the people will not have so much time and they might get tired repeating them so kindly shorten the list! So, one thousand names were selected out of them which have been mentioned in the 'Mahabharata'. Goswamiji is far more compassionate so he declared, 'Japahu jaai Shankar shata naama'. Just do the japa of a hundred names of Lord Shankar or just repeat the name Shankar a hundred times. 'Brahmananda' is more benevolent, so he says;

Shiva naam jo uchharrey, saba paap dosha tarrey|  
Brahmananda na bisaarrey, bhava Sindhu paar tarrey|

Morari Bapu would like to add that even if you don't utter the name 'Shiva' and just remember it once with divine fervour, you have got it or shall be liberated!

So, in the 'Ramcharitmanas' the word 'Shankar' has been used seventy five times and out of that, in Sanskrit, the word 'Shankar' has been used just eight times. In this 'Katha' I would like to discuss this point that Tulsidasji has used the word 'Shankar' eight times with a special indication. This is 'Tulsiji's' 'Ashta Murti' Shiva! In the 'Rudrashtaka' we have seen a different form of the 'Ashta Murti'. In this 'Katha' we shall discuss a different and a newer 'Ashta Murtis'. We shall begin with the 'Balkanda'-

Bhavani Shankarau vanddey Shradha  
vishwasa roopinnau|

Yaabhyaam vina na pashyantti siddhaha  
swantaha sthameeshwaram||

Tulsiji, proclaimed the word 'Shankar' for the very first time in the 'Mangalacharana'. In the 'Rudrashtaka' the eighth murti is 'Priyam Shankaram' and the first is 'Vishwasam'. Whichever peak I see around here to me they all appear to be triangular in shape! In each peak or the mountain, I see it as the embodiment of truth, love and compassion. The entire

world is filled with the truth, love and compassion. If 'Brammhan' is truth or 'Satya', then 'Sarvam khalu iddam Brammha'. This entire world is nothing but the manifestation of 'Brammha'. Tulsiji says that this world is not unreal but it is just like a dream. 'Sata Hari bhajan jagat saba sapna'. The 'Brammha' is the truth for sure but the 'Bhajan' is also the truth. In the language of the 'Manas', 'Bhajan satyam, jagat swapnam'. This is not mine but the sutra of Lord Shiva. Whether it is momentary or a bit longer or say even a hundred years dream, just enjoy it! The happiness or misery of the dream does not disappear unless you wake up. May you all be very happy! Lord Shankar is very happy. 'Jagadguru Shankaracharya' too is very pleased seeing all of us happy. 'Brammha satyam jaganmithya'. This was the statement made by a thirty two years old man! But today, let us enjoy the world and if we enjoy it through the 'Hari Bhajan' then, He is verily pleased.

The clear cut meaning of the word 'Shankar' is the welfare of one and all! 'Sham karoti, iti Shankar'! 'Sham' means welfare. The one who does the overall welfare of the entire creation is Shankar. The one who living in the society does not give to the society or cheats the people, in 'Tulsi's' words, 'Bhayye varnasankaram'. Lord Krishna is very blunt about it and says, 'Jaayatay varnasankara'. He is engaged for the welfare of the creation, which is why we call Him the 'Mahadeva'. He is not a foreigner. His actual address is 'Kailash' but for the welfare of one and all, He is present in each and every village. The second meaning of the word Shankar is the welfare of the Dharma (Dharma Kalyan). To amend and correct the Dharma as per the need of the time and to rid it of all dogmas and superstitions, is in itself the welfare of Dharma. The one who does our 'Atmakalyan' or the welfare of our inner self is Shankar. He is engaged in the welfare of our nation, this entire earth or the entire creation or existence is Shankar.

Therefore, the 'Talgajardi' eyes can visualise one out of the 'Ashta Murtis' to be 'Vishwas' or firm belief. Total trust is nothing but Shiva! Ma Bhawani is total faith! That is why the 'Kedar' of faith and trust or in other words their natures are different. You may talk as much as you like about equality of men and women but the woman is not equal, instead she is greater. Even if the man can stand on his head for centuries together and do severe penance, still he can never match the compassionate nature of the woman folk. 'Jagadguru Adi Shankar' has tried to unite them or merge them into one. 'Kalidas' goes on to say -

Vaagarthau viva sampraktau vaagartha  
pratipattaye|

Jagataha pittarau vanddey Parvati  
Paremeshwarau||

By declaring that they are the word and the meaning, he has tried to establish the unity and called them 'Parvati-Parmeshwara'. When 'Shankaracharya'

was asked, 'Shradha kim?' To which he replied, 'Guru Vedanta vaakyadishu vishwasaha shraddha'. To have faith in the words of the Guru and the tenets of Vedanta is 'Shradha'. Say, you follow a certain Guru but he might not be what he is supposed to be but you are fully devoted to him and have a total faith in his words and the belief that he is a Guru, whatever he has said are just the words of the so called Guru, yet you are firm in your faith and have a total belief in his words then even if he is not what a Guru should be but that ultimate supreme master fulfils what you have believed in! There are many such people who are not Guru but they pose or act to be one. These days, I have heard many personalities say that your miseries will be over, you shall get your coveted job, and you shall be cured of your illness and so on! His words are fulfilled by the 'Tribhuvana Guru'! He should not be living in a fool's paradise and think that he said so and it happened, not at all, it was done by the Almighty! Many a 'Buddha Purushas' would just say and you would not see them doing anything but the results would fructify! It is a science and it is true! We don't have such powers but the great personalities surely might be blessed with such benedictory powers. If you find that he is able to cure or his words come out to be true then some Divine force is active in him because this sacred seat is glorious and mystical!

Therefore, 'Shankaracharya' in this way tries to unite faith and belief together. Tulsi calls Ma Bhawani as faith and Shankar as trust or firm belief. The faith or 'Shradha' is 'Triguni'! The 'Gita' declares, 'Trividha bhavati shraddha'. The belief or trust is masculine. Trust or belief is that which is beyond the realm of the 'Gunas'. As such, I also say that the faith or 'Shradha' is also beyond the realm of the 'Gunas'. If our belief or trust is influenced by the 'Rajoguna' then it shall be there so long as our work has not been done but no sooner the work is over, the belief evaporates! Or, even if the work is incomplete, the belief goes away. This trust is not complete or unshakeable like Mount Kailash. The 'Tamoguni' trust is no trust in the first place but it is just a mask or a mere garb which has been put on. The 'Sattvaguni' faith is complete and total! When we talk about Shankar as the 'Vishwasa' or complete trust then it is beyond the three 'Gunas'.

In the 'Ramayana' there are four types of trust. One, Shankar is trust or belief. The second is 'Dhruva biswasu avadhi raka see'. Tulsiji has given 'Dhruva' the seat or the position of trust. The pole star or the 'Dhruva Star' does not move or change its position and it remains stationary at just one point. That is why, it shows the path to so many ships or travellers in the deserts, who have lost their way! 'Dhruva' is synonymous with firmness or steadiness and certainty. Shankar has both the firmness or stability and the trust or unshakable belief of 'Dhruva'. The 'Manas' says that if ones goes to Lord Shiva with devotion or even with an evil mind, he

will only witness the firmness and certainty of trust like 'Dhruva'. 'Kamadeva' went to disturb the meditation of the Lord that I am going on the instigation of these selfish 'Devas' but my death is certain! Therefore, in the first 'Murti' out of the 'Astha Murti' given by Goswamiji, explaining the third form of it he says –

Batu biswasa achala nija dharmal  
Teerathraj samaaj sukarmal||

'Goswamiji' refers to the 'Akshayavata' at the 'Teerthraj Prayaag' to be the embodiment of a firm belief or total trust. Lord Shankar, is seated under the shade of the 'Vata Vriksha' on Mount 'Kailash' and begins the narration of the 'Katha'.

The fourth form of trust or 'Vishwas' Tulsiji discusses in the 'Utterkanda', while discussing the 'Gyaandeepa' when Sri Garuda asked Sri 'Kagbhusundiji Maharaj' that kindly explain the difference between devotion (Bhakti) and knowledge (Gyaan). He equated the knowledge as a lighted lamp and devotion to be an effulgent or shining jewel (Manni). In order to light a lamp one has to pass through so many stages! There is an entire topic dedicated to this. There, first one has to milk the 'Sattvic Shradha' or pure and unshakeable faith which has been equated with the holy cow. At that time Tulsiji says that the utensil or the pot holding this milk is trust or belief! In the 'Talgajardi' view, even this talk of worthiness is also joined with Lord Shankar. The worthiness of the 'Ramkatha' is obtained only after one shows keen interest in the 'Shivkatha'.

As per the 'Talgajardi' view, the fifth form of trust is given in the 'Dohavali Ramayana', 'Angad pada biswaas'. 'Angad' planted his foot in the court of 'Ravana' that if anybody will uproot my foot from this point, Sri Ram shall return back without a whimper! I just want to say that the first 'Murti' is trust. In faith or 'Shradha' there is an element of agility or transition is its nature. This agility is not a disqualification here. The agility represents the tendency to show some courage. It is necessary. Let the faith get decked up and adorn itself by tying the trinkets to its feet and in order to entice the trust. There is a folk tale that Ma Parvati had taken the form of a 'Bhil woman'. If we are fortunate enough to get someone who shall take us right up to the total, unshakeable, steadfast trust!

Please understand three/four descriptions of 'Vishwas' or trust. First the description given by Maharishi Raman. He was asked by a presenter or a devotee that, 'Baba! According to you what is trust? He was a French thinker and kept on asking the same question again and again. Then Sri Raman said that your coming all the way from France to 'Arunachalam' is an act of trust! He further added that you took a flight to come here that is just a medium of transport. You came here leaving your family behind and just seeking me is in itself a sign of trust or belief. If you trust becomes firm

and steady like the 'Arunachalam' you shall attain Shiva! In my view, Sri Raman is a 'Buddha Purusha'. He is an adornment or clearly a jewel on earth. We have not been able to become one! That is why I say that centuries have gone by and the earth has not been blessed with a 'Buddha Purusha'. And the poor earth has been crying to get one! When Sri Krishna came, there was some consolation or patience. When Lord Ram had come, the earth rejoiced. When 'Shankaracharya, Bhagwan Ramanuja, Vallabhacharyaji Maharaj, Thakur Ramkrishnadeva, Maharishi Arvind, Tukaram, Meerabai, Gangasati, Sant Gyaaneshwara, etc. all of them in my opinion are 'Buddha Purushas'. Even 'Osho' is called a 'Buddha Purusha' by his followers. Swami Vivekananda is a 'Buddha Purusha' as per the scriptures. Lord Buddha, Mahaveera, Narsih Mehta, Tulsji, etc. are all 'Buddha Purushas'. Many people have come and left but unfortunately, they were not recognized!

Just see the description given by Sri Ramkrishna about trust. His disciple, Swami Vivekananda had said that trust is life and doubt is death. There is thought that 'Hey! Almighty! How do I satisfy you or please you? I have two alternatives, either by death or by remembering you. Though, out of the six attributes of Lord Shiva given in the 'Mahabharata' is 'Tripti' or satisfaction or fulfillment. Shiva is always easily fed and is always satisfied.

There was a king and he appointed an officer. The king was getting a complaint against a twenty year old employee that he steals, accepts bribes and has built big-big mansions. O' King! You are being cheated! The king called him and said that I have received a number of complaints against you. I have investigated and found that you have assets disproportionate to your income. I will neither proceed legally against you nor will I punish you. You may leave my court and I shall appoint someone else in your place. That officer replied that you are the king and your order is the last word! I am ready to leave but please note that the one who shall replace me shall be very hungry whereas at least I am satisfied or am full and do not have any appetite left! 'Mahadeva' is fully satisfied. One of His 'Shakti's' is called 'Nitya alupta shakti'. 'Mahadeva' is the giver of such a power or 'Shakti' which shall never wane and shall be undivided. His third 'Shakti' is known as the 'Anant Shakti'.

So, Sri Ramkrishna Paramhansa is giving us the definition of 'Vishwas' or belief when He was asked to explain. To which He replied that my definition of trust or belief is very simple that I am of this firm belief that one has been born here, has to die, which is certain! Therefore, according to him, death is certain and that is the firm belief! Like the 'Bhagwadgita' also has proclaimed that death is absolute and certain. The body shall remain healthy, is a hope and may be doubtful but death is a firm belief and a certainty. To live death as trust, only a 'Buddha Purusha' can do it. That is why 'Osho' used to say that celebrate death!

Buddha didn't believe in the 'Atman, Veda, Yagna or God'. His philosophy moves towards atheism. Sri Mahaveera's philosophy is different. When Buddha was asked the definition of belief then He said that when all the actions cease then what remains is belief. For forty years I am doing my 'Karma' and nothing happened and whatever happened was after the cessation of 'Karma'. When everything is over, the world ceases to exist but Shiva remains forever! And this is called belief. When you go into Jainism then you will see that the focus of their belief is the 'Navkaar Mantra'. Surdasji says that his total surrender at the feet of Srinathji Baba is belief or trust. So, I would just like to say that the first form of the 'Ashta Murti' Shiva is 'Vishwas' or trust. Tulsiji says in the 'Vinayapatrika' –

Biswaas ek Ramnaam ko|

Maanat nahi pariteeti anat aeso subhaav mann baamko||

In the 'Manas' there is a beautiful line which says, 'Binu biswaas bhagati nahi hoi'.

My listeners often ask me this question that Bapu! You stress so much upon trust but up to what extent can we trust? It is a deal of birth after births and there is no short cut in it. There are also no diversions here. The path that has been shown by your Guru to continue to follow the same, is it not an achievement? What can be a greater achievement that you have obeyed and lived by the tenets of your Guru? 'Mantra jaapa mumma dridha biswaasa'. At times they tell me that 'Bapu! We get tired of your trust; your belief makes us cry!' But trust is total, and similarly belief is unshakeable! 'Vishwas' is my Shiva, it is my 'Kailash'. It is a bit difficult to walk with me. I am a man of a firm belief or total trust! What is the point to live sans any trust, Yaar? If someone cheats us, so what? It is no big deal! So, even I am asked that how long should we trust? How much can we believe? How long are we to tolerate? This should be our firm conviction that I have not cheated or deceived or ruse! We will even be cheated or deceived by 'Kaal' or time, one day! So, the first form of the 'Ashta Murti' of Lord Shankar in the 'Manas' is trust or 'Vishwas'. The second form –

Vanddey bodhamayam nittyam Gurum  
Shankar roopinam|

Yamaashrito he vakroapi chandraha sarvatra  
vanddyatthey||

The 'Manas' itself is the 'Ashta Murti' Shankar! I keep on moving with it in this form only. The second form of this 'Ashta Murti' is the Guru form! In the 'Balkanda', the description of Shankar as the Guru has come in one shloka. There are just attributes given here. The first is 'Vanddey bodhamayam nittyam'. The embodiment of divine knowledge is the Guru and his form is enlightening. Many people have a meditative form. One form of Lord Ram is 'Chiddanandamaya roopa'! Many have a knowledgeable demeanour, some

have one of 'Karma'. Many have a 'Bhaavmaya' countenance! Lord Shankar is forever having an enlightening form or aura around Him. Our awakening or knowledge is not permanent, it comes and goes. After all, we are ordinary mortals, materialistic worldly people! Even if He doesn't speak His aura exudes enlightenment! The Guru, who is an embodiment of knowledge and illuminating thought, needs to speak because of our ignorance or else He need not speak for He is the embodiment of knowledge! I am of this conclusion that if you are fortunate enough to get a 'Buddha Purusha' or such an enlightened Guru then just sit down quietly with him! He is the embodiment of enlightenment, He is a flowing current of divine knowledge. The very simple and straight forward meaning of 'Bodha' is that you are not opposed to anyone in the world 'Jahan kississey virodha na ho, woh bodha'. No opposition of Ram or Kama or knowledge or anger or in other words no opposition with anyone, whatsoever! Tulsidasji uses a word for a saint, 'Santaraj', wherein he defines the one who is the greatest amongst all saints. The one from whom, mine and yours is totally eradicated, he loves each and every one equally, whose ignorance has been destroyed and who has attained enlightenment is the 'Santaraj' in his opinion.

The second form is crooked in the sense that the one who seeks the refuge of the Guru in the form of Shankar, He illumines the devotee in the entire world in spite of his being crooked, or maligned like the moon but

In the 'Ashta Murti' of Lord Shiva, the first one is 'Vishwas' or total trust. The second form of this 'Ashta Murti' is the Guru form. The description of the 'Guru Murti' of Lord Shankar has been given in this Shloka of the 'Balkanda'. There are just two traits. The first form is, 'Vanddey bodhamayam nittyam' the one who is an enlightened soul and he exudes enlightenment. Many people have the meditative form. One form of Sri Ram is the 'Chiddananda' form. Many are the embodiment of knowledge, or some are deeply involved into 'Karma' and there is a 'Bhaavmaya' form as well. Shankar is eternally having an enlightening form. Our knowledge sometimes is seen and at another is not there, meaning our knowledge is not firm or steadfast. After all, we are ordinary mortals, 'Jeeva' or worldly minded. When the Master doesn't even speak, it seems that He is speaking because He embodies this knowledge or prudence!



the moon becomes worthy of worship because of the grace of Shankar Guru! Many people have a problem with the full moon but no religion has any problem with the crescent of the new moon that is the 'Dwitiya Moon'! The crescent is worshipped the world over. If you see through my eyes or say I loan my eyes to you just to see that when you see the new moon of the 'Dwitiya Tithi' in the sky then don't you see an image of Shankar lurking behind it? The Guru even establishes his devotee who for any reason is not up to the mark or has some evils or bad tendencies in him all over the world. Many a crooked people can be seen close to the 'Buddha Purusha'. Very rare you will find someone fitting the bill or the 'Chaudavi ka Chaand'. Many a complete or whole personalities reach Lord Mahadeva like 'Upamanyu, Gandharvaraj Pushpadanta, or becoming the parmigan of the moon like Ma Uma of 'Giriraj', they can all be called the 'Chaudavi ka Chaand'. Sri Ram belongs to Sun dynasty but He is both the sun as well as the moon. After the full moon, its starts waning day by day. The completeness is only of the moon of the fourteenth day or the 'Chaudavi ka Chaand'. That is why, it is equated or it is used as a simile for beauty! Sri Ram is unique and out of the world and there is none like Him!

Chaudavi ka chaand ho, ya aftaab ho,

Jo bhi ho tum Khuda ki kasam lajawab ho|

My 'Chaudavi ka Chaand' is my Shiva, Ram, Krishna, and my Guru! I am not reciting the 'Ramkatha'! I am singing the glory of my Guru. Ram is just an allegory! Guru is priceless, there is no substitute for the Guru! 'Nizamuddin' was sitting and 'Amir Khusrau' said, 'Baba! I am aware of your daily routine and my service but if I miss out sometime then why don't you say?' He was very close to 'Auliya' and one of his favourite disciples but he just reprimanded him a bit and said that you are yet to reach the position of the 'Chaudavi ka Chaand' and have not yet become complete or the whole! If one understands only after an indication then he is not fit to be called a devotee. Read my mind! A true disciple can read the Guru's mind a little bit. And the Guru is one who can read the heart or the soul of his disciple. Both are students and both do the work of studying each other! It means, the form of the Guru is filled with enlightenment! The moment you saw Thakur Ramkrishnadev, you could feel His illumined aura! When I used to study the 'Ramayana' then I used to have this madness and always used to say, 'Dada! You are my thought, you are my life span, you are my honour, and you are my words or speech, above all, you are my God! This is my relation with my Guru, the disciple-Guru relationship. Many people write and express that 'Bapu! The 'Vyaaspeetha' has become everything to me! When you go to 'Jagganath Puri' then

on the way there is a 'Teertha' known as 'Sakshi Gopal'. When you become surrendered or devoted to someone then just become the 'Sakshi Gopal'. I am so delighted that I was in your service. Just imagine, even with Jesus, there were some betrayers! This malady of knavish has been there in every age. But if one becomes a mere spectator, then go and tell the Guru;

Dard bhi tu, chaina bhi tu, darash bhi tu, nain bhi tu,  
Mitwa, merrey yaar! Tujhko baar baar aawaz mein na doonga|

At one point in time this used to be my 'Mantra' that Dada! You are my 'Manas', you are my 'Mantra', my 'Mala', you are everything to me! It shall prove to be very beneficial and it shall improve this life as well the next ones to follow or the afterlife! If we can get the Guru in the form of Shankar or we develop this feeling or this belief within us! If you get the Guru Murti but the 'Murti' of trust is not there, then you will not be able to understand the 'Guru Murti'! Therefore, first you need a firm belief and then only can you understand a wee bit of the Guru. If at any time, you tend to forget the Guru then you will feel that it is better to die than to live in this guilt or agony! He becomes everything. The Guru is a great disease or the greatest pain, so please beware! But if you dare then he becomes the saviour. The 'Rig Veda' says that 'Guru is Mahamrityu'! This 'Buddha Purusha' will not let you be in peace! But there is no greater happiness than him! The word 'Yaar' has been used in this line by 'Kabir Sahib', 'Mann lago mero yaar fakiri mein'. When you go to the 'Buddha Purusha' then do not sit and begin enumerating your faults or shortcomings. The darkness does not have to go to the Sun and break its head, just reaching there is good enough. Even if we sin, how much can we? We can lie a bit or something like that. The 'Bodhamaya' Guru does not keep the crescent moon at His feet, instead He makes it a piece of ornament to adorn His forehead.

So, today, in the 'Ashta Murti Kedar' of the 'Manas', i.e. Shankar, we have seen the two forms, one is that of a total trust and the other is the 'Guru Murti'. We shall do the 'Darshan' of some more 'Murtis' tomorrow. One of your questions, 'Bapu! The true nature of 'Kedar' that you have explained, so after hearing the 'Katha', I want to improve or develop my 'Kedar' on those lines but I am unable to do so. What should I do to change my intrinsic nature, please guide me'! This admission that you are unable to alter or change your nature is in itself is the beginning of a change! Please don't despair! This pain is a good sign, burn in its agony! Please don't go to any Dharma Guru and ask him for a remedy for this! This pain should be on the contrary that how will the change not come? Tulsiji says in the 'Vinaya-Patrika' that I want to become a Sadhu but somehow, I am not able to do so! This gradual acceptance is good. When the pain goes beyond a certain limit then at times the

## I don't narrate the 'Katha' but I love it!

Baap! We are doing a 'Sattvic and a Tattvic' discussion on 'Manas – Shankar'. You all please sit in your individual 'Khandas' and listen to the 'Katha'. In whichever 'Khanda' you might be seated but I am sanguine of the fact that you all love the 'Katha', or else, why would you come here? To love the 'Bhagwadkatha' is no mean achievement. To become a scholar of the 'Katha' or to become a Pandit is a different matter, to remember the text by heart is truly commendable but to Love the 'Katha' is unique and unspeakable. In my opinion, in this journey of life I can just say that to attain God is easy but to attain the love for God is very difficult. What we all are trying to achieve is already with us. 'Krishnamurthy' used to say that the point from where we start our journey towards God, there at that point the God realisation is already done; or maybe that God realisation enables us to proceed on the path of Godhood! But the question is, the Love for God. We can still get the 'Katha'!

Yesterday I had said that we shall have our eight hundredth 'Katha' at 'Varanasi'. To which, 'Kishan' asked me this question that 'Bapu! What is the meaning of this statement that the 'Katha' started from the 'Pramaad Khanda'? Son, it means that even if someone is asleep in 'Kashi', he shall attain liberation. There, you don't need to do any special efforts. I am speaking on the basis of the scriptures.

Mukti janma mahi jaani, gyaan khaani aggha haani kara|

Jahan basa Sambhu Bhawani so Kaasi sayeia kasa na||

So, you can sit there and relax or lie down, keep on chewing 'Paan' and go on repeating 'Mahadeva-Mahadeva'! The main point to be made here is that you don't need to make any special efforts in 'Kashi'. Those who undertake special efforts being in 'Kashi' then they are trying to become 'Pandits'; for no extra efforts are needed to love! Even if you go to 'Chitrakoot', don't engage in doing unnecessary efforts. Please remember this that nothing is going to happen with our efforts.

A child was sitting with his father in a hilly land. At that time the child tries to pick up a big stone, seeing which the father smiled. The child says that Father! I have applied all my might to lift this block of stone but I am unable to lift it. The father said that you have not applied all your strength because you forgot that I too am a part of your strength, so you should have called me to help you! Please try to understand the purport that we should try our level best but please don't forget that our strength too is a 'Prasad' of the Divine. That is why, in 'Varanasi' the 'Pramaad Khanda' is fine! You don't need to do anything there. The person who has made an effort to love is a fool or stupid.

So, attaining God is not so difficult but to develop love for God is difficult. It is not so difficult to get the 'Sadguru', you may get him but to be able to get his love is very difficult. Similarly, to get the 'Katha' is not so difficult if you have a keen interest, ability, if you are willing to be patient then you can get the 'Katha' but to develop a love for the 'Katha' is difficult. I don't narrate the 'Katha', but I love it! After all how much can one speak on the 'Katha'? You have to develop a love for the 'Katha'. God realization is easy as is stated in the 'Bhagwadgita', 'Eeshwaraha sarva bhootanaam hriddeshey Arjuna tishthati'. It is difficult to digest love, handling it is also difficult and saving it is also difficult. The 'Paadukaji' saved Bharat but his love was protected by Sri Shatrughnaji Maharaj. The 'Paadukaji' can become the protector or saviour for the entire kingdom but they were incapable to save Bharat's life because his love is of the highest order and beyond the reach of an ordinary person. His love was protected by great 'Mauni' personality and a totally surrendered individual. Allow me say that as per my 'Talgajardi' viewpoint, the saviour of that highly intense love is Sri Shatrughna. The most glorious person in the entire 'Avadh' is worried about Bharat's love! In 'Vrindavana', Sri Radhaji protected the love of Lord Krishna. If Sri Radha wouldn't have been there then Krishna's love couldn't be protected because to save 'Param Prema' is very difficult. The love of Sri Ram is Sri Bharat's lifeline! He is the incarnation of the Divine love! Twenty four X seven he was protected by Shatrughnalaji Maharaj. Bharat was carrying the load of the kingdom, the Mothers and the people for fourteen years. When Sri Shatrughna used to go to offer his 'Pranams' to Mata Sumitra, and while returning not a single day

was there when Mandaviji would not enquire about the 'Aryaputra', how is he? Are his austerities going on well? I hope there is no obstruction in his love for Sri Ram! Sri Shatrughna protected the royal treasures as well Sri Bharat.

What I mean to say is that it is difficult to attain the love of God. Many people are fortunate enough to get the love of the 'Buddha Purusha' but they are not able to digest it. Either, it gets distorted or they become proud! Say, one has got it and has also managed to digest it but what about saving it? It is very difficult to protect it. Today in morning, while doing my 'Paath' it came to my mind while talking about the love of Sri Bharat why Tulsiji has used the word, 'Janu'? Prabhu kari kripa paavari deenhi| Sadar Bharat seesa dhari leenhi|| Charanpeetha Karuna-nidhaan kay| Janu juga jaamika praja praan kay||

Here 'Janu' implies as if the protection of all the people has been given! Here, there is no mention of Bharat's name. Now, what about Bharat's love? The sole protector of Bharat's love is Sri Shatrughna. When the Lord meets Sri Bharat He is overwhelmed with emotion and could not control Himself but when He meets Shatrughna then, 'Harashi hiya laaye'. The Divine got the confidence and assurance that He has got hold of the right person who shall protect Bharat.

Therefore, getting the love is difficult, if you get it then it is difficult to digest it, then to take care of it and finally protecting it is very tough! So, we can get God, we can even get the 'Katha' but if you are able to get the love of the 'Katha' and I am eager to see this 'Katha Preeti'! This is a great achievement for the 'Kathas' that the people are slowly but surely developing the love for the 'Katha'. So, you all have come up to this place pushes me to offer my respects to you all for your 'Tapas'! The place of Lord 'Kedar', where His living presence can be experienced and a 'Katha' being held by only His grace, the place of the salvation of 'Jagadguru Shankar' and such ever changing weather, which changes moment to moment, one gets only after a lot of 'Punya' or propitious virtues. The Lord gives us such enduring bodies which we fail to realize, but woollen clothing is not of much utility compared to the endurance limit man possesses.

Therefore, this 'Katha, Manas – Shankar' can help us to understand our intrinsic nature at this sacred and holy abode of Lord 'Kedar'. The 'Katha' can help us to recognize the 'Buddha Purusha' and it can also help in arousing that special divine love within us! The 'Katha' touches one such a delicate spot within us and a spring

of divine fervour begins to flow. So the 'Manas' is the 'Ashtha Murti' of Lord Shiva. The first 'Murti' is the 'Vishwas Murti' or trust, which we discussed yesterday.

I have received two/three letters saying, 'Bapu! Yesterday, you referred to the description of belief or trust of Sri 'Thakur' and Sri Ramana. You spoke about the reference from the 'Manas' as well but we are eager to know your definition of trust or 'Vishwas'! The trust of 'Vishwas' is not a subject of definition. It is something to be lived! It has to be experienced from the soul (Rooh). Philosophers respect the faith but criticize the trust. The so called intellectuals will always criticize the belief or trust. 'Osho' is also included in here! He too has abused or criticized belief. I am not in any opposed or am in anyone's favour but I have a place of my own. Trust or 'Vishwas' is 'Vishwas', period! If you fall sick and feel difficulty in breathing then with the use of medical equipment the breathing can be controlled. Trust is inborn or natural! It is a particular state or a stage of a person and is a very special way of breathing. It is something beyond or much above which is difficult to define. The trust does not think about loss or profit. Go on observing me, how I live, go on feeling it and you will understand what is 'Vishwas'. I am ready to give you the entire world in place of trust or 'Vishwas'.

The second from of this 'Ashtha Murti' Shankar is 'Gurum Shankar roopinnau'. I.e. in the form of the Guru. Now the third 'Murti' – Yassyankkey cha vibhaati Bhoodharsuta devapagaa mastakkey| Bhalley baalvidhurgalley cha garallam yassyorasi vyaalraa|| Soyam bhooti vibhooshannaha survaraha sarvadhivaha sarvada| Sharvaha sarvagataha Shivaha Shashinibhaha Sri Shankaraha paatu maam||

This shloka is from the 'Mangalacharana' of the second 'Sopaan' of the 'Ramcharitmanas', 'Ayodhykanda' where we can get the glimpse of the third form of this 'Ashtha Murti' which my 'Talgajardi' viewpoint shall call 'Sri Shankar'. The straight forward meaning of 'Sri' is prosperity. 'Sri' is an indicator of 'Shakti'. In our Vedas, for Sri Naryana we have the 'Purusha sukta' and for the 'Adi Shakti' it is 'Sri Sukta'! But is just not limited to this much! As per the 'Talgajardi' viewpoint. If I go on speaking and you are all highly educated people then you will say, 'Bapu! If a certain thing is like that then what is its supportive argument or doctrine?' You will not get any supportive



proof in the scriptures, the support for it is by the grace of my Guru my Bhajan'! 'The 'Antahakarana privritti' is undoubtedly the proof and it is scriptural too. But now I am going even beyond that, from this 'Katha' I am going beyond that also. 'Anumaan pramaan, Pratyaksha Pramaan, Shastra Pramaan, Veda Pramaan', these are all the proofs! The writers of the scriptures have rendered yeoman service for mankind. No western thinkers have laboured so much! All these people were not city dwellers, instead they were all forest dwellers. The door shook but there is no one there and there is an eerie silence all around then we will guess or assume that because the wind is blowing, the door has moved. Say that the door opens and a person enters, this is a 'Pratyaksha Pramaan'. The Almighty is neither with us nor are we able to experience Him. For making an 'Anumaan' or a guess we need the support of an argument. Then we can or may get some proof or authentication which is called the 'Shaastra Pramaan or the Nigama Pramaan'. But if you don't get any authentication from the Vedas, nor do you get a direct proof, the assumption has been blunted, then some wise men have given these Sutras in their own way. When you don't get any proof or confirmation from anywhere, then whatever your soul

(Atma) says is taken as the proof. Now I feel that what beyond this? When I use the word 'Talgajardi drishtikona' it means that you will not get the authentication in the scriptures. If you try and guess it shall be an exercise in futility and you will get tired searching.

Certain things that we experience by the grace of our Guru then if we try and look for the proof or its authenticity, we will fail. 'Dekhahu Bhajan prabhaav'. The more your 'Hari Smarana' that many doors shall open up for you. You practice or do self-study, it is good. Our 'Upanishads' have instructed, 'Svadhyaaya abhyaaso na pramaditavyam'. The 'Bhajan' should not be left at any cost! Tulsiji says that if you churn water, you will not get ghee but say, by breaking all the norms if it so happens that you churn the water and get ghee in return, without the 'Bhajan' of the Divine, you cannot merrily glide in the sky or will not be able to dance on the ground. If you want to dance on the ground, swim in the water or fly in the sky, only and only the 'Bhajan' can enable it. 'Jagadguru Adi Shankaracharya was an Advaitin, a great philosopher and a thinker, how difficult are His texts? Without a Guru, it is difficult to understand them correctly. He declared, 'Bhaja Govindam moodhamatthey'. Here, 'Tulsi and 'Jagadguru' are on the same page, 'Binu Hari bhajan

na bhava tarriya yaha siddhanta apela'. 'Jagadguru' says that you may be a great philosopher or a great 'Pandit' but if you have not done the 'Bhajan' of 'Govinda' then you are nothing but a stupid fool!

Anggam galittam palittam munddam dashana viheennam jaattam tunddam,  
Vriddho yaati grahittva danddam tadapi na munchati aasha pinddam|  
Bhaja Govindam Bhaja Govindam Bhaja Govindam moodhamatthey||

Sri 'Kaagbhhusundi' says that I am 'Shakunaadham', meaning that I am so inauspicious and impure crow but today, I am enjoying the bliss that is very difficult for the ascetics also to achieve. 'Hari bhajo Baap!' The stronger your 'Ram sumirana', the scriptures will go on blessing you or revealing their inner truths automatically to you! Now I shall offer my 'Pranams' to the proof or 'Pramaan' of the Antahakarana Pravritti that 'Bhajan' in itself is the 'Pramaan'. 'Jenney sadaaya Bhajanno ahaar'!  
Zindagina rasnney peevaama karo jaldi 'Mareez',  
Ek toh ochhi madira chhey anney galttu jam chhey|

The night is going past, the life is getting shorter day by day, so drink the 'Rasa' of life! Say, you are standing beside a well and you have to enter into it, you are not courageous enough to jump into it and to get into it is essential then there is just one option that tie a rope to the wall and holding onto it, slowly you can go into the well. Now, when you want to come out, the very same rope shall come handy. But if the rope is straight and slippery then it will be difficult, for your hands might slip and you may fall into the well. The rope from which you pull out the water from the well has equidistant knots in it. In a way, it is like the 'Mala'! If you want to enter the depths of realisation then holding on to one-one bead at a time, you need to move on! And after realisation, in order to distribute the 'Prasad' of your realisation then holding onto the same 'Mala' come out!

So, Shankar is 'Vishwas' or trust, Guru and Shree. So, by the grace of my Guru, I am talking to you about the third 'Murti' as per the 'Manas'. Please don't go looking for the authentications; I don't have them, you may find them or you may not! Please believe or trust the words, 'Sadguru baid bachana biswaasa'. I am going on living with just this one faith that 'Dada' has said it, that's enough! 'Jo bolley so nihaal, Sat' Shree Akaal'. I had mentioned this even yesterday that there is no alternative or substitute for Guru. You have no selfish motive, you might not have any known relation with the person, you might not even know him/her and might not have even heard about the person but by

seeing that person if your eyes moisten then please understand that there is an unknown divine connection. Then after hearing the words if you start feeling or experiencing something within then be sure that it is not superficial, it is something deeper. 'Shankaracharya Bhagwan' accepts this. He is one who believes in liberation but still, He says, 'Punarapi jananam punarapi maranam punarapi Janani jattharrey shayannam'. Then if you call that person your friend or beloved or whatever you may like, I have no objection. But only when there is total purity in it then think that the 'Buddha Purusha' is approaching me! 'Shankaracharya Bhagwan' says;  
Na mokshasya akaanksha bhava vibhava vaanchhapi cha na mmey|

Na vigyaanapeksha Shashi mukhi sukkheyehha pinapunaha||  
Atastvam sanyaachey Janani jananam yaatu muma vai|  
Mruddani Rudraani Shiva Shiva Bhawaniti japataha||

When you get the Guru like this, you feel that you have got Him very cheap i.e. without much effort. Where one has to go on performing austerities for so many births together, 'Bahunnam janmanaam anttam'. These are the words of the 'Yogeshwara'. And sometime, you just get Him while walking on the road! In Gujarati we say, 'Jenni jottan vaat tthey sherrima saamaa mallya'. I got Him right in front of me in my lane! Guru Nanak says that while working in the shop I used to count one, two, three and so on eleven, twelve, thirteen 'Terah' and the Guru was right there! In the Buddhist tradition we read that a maiden is drawing water from the well and watering the plants and on seeing the full moon right in front, she gets Buddha or the Guru.

For the child, prudence or imprudence doesn't apply just because he is a child but when a stupid or an ignorant person interjects a discussion then it is imprudent. But the great personalities don't do it but in the state of the 'Anahad Smaran' or in a heightened state of 'Bhajan or Sumiran' when they are deep within then if any imprudence may take place at that time, they are not aware of their outer state and in such a state imprudence may occur. 'Jagadguru's' mother passed away. If this great 'Dandi Swami' the protector of the 'Sanatana Dharma' 'Adi Guru Shankar' would not have been there, the eternal values of our Dharma might have got eroded. A 'Sannyasin' is forbidden to touch fire, that is why, he only survives on alms, he leads the life of renunciation and before taking initiation, he has to complete all the 'Kriya-Karma' and then only can he be initiated into 'Sannyas' or a renunciation! Our 'Kailashi' tradition has all along

been this and my other Dada, 'Vishnudevananda Giriiji Maharaj' was the 'Mahamandaleshwar' of this order. He was a shining jewel in the entire 'Uttarakhanda', 'Anant Shree Vibhushita Mahamandaleshwara Vishnudevanandaji Maharaj'! So, hearing the death of his mother, 'Shankaracharya' ran for the mother! He showed or radicalised the path of a 'Sannyasin' by showing the world that the 'Sannyasin' does not go back on his promise. Though, in the state of a 'Paramhansa', 'Ko vidhihi ko nisheddaha'!

In the 'Mahabharata', Lord Krishna experiences this deep inner state of contemplation. Just imagine that when the Lord himself must have gone through this experience, how or who can explain it? At 'Chitrakoot' there were two camps, one of 'Ayodhya' and the other of 'Mithila'. Mata 'Sunaina' sent a message to Mata 'Kaushallya' that if she permits, we would like to come to meet her. The entire women folk of 'Mithila' go to meet Mata 'Kaushallya', the Mother of Sri Ram! Just read the discussion that takes place between the two mothers. One is the wife of the wisest of all men Maharaj Janak, and she is a great scholar in her own right. The discussion hinges on the general concern that in spite of so many discussions and confabulations, no result seems to be coming forth. At that time, Maharani 'Sunaina' the alter ego of 'Videharaj Janak' says that I feel, if Sri Ram, Jaanki and Lakhan go to forests then it will augur well, though, it will be a bit hard to bear but we shall somehow have to bear it! The moment she uttered these words there was a scream or a groan saying, 'Gahabari heeya'! This 'Gahabari' state is deep rooted and directly connected to the heart and not with the mind or intellect, chitta or ego (Ahankara). And to straight away contradict what Mata Sunaina is saying would have been imprudent and the 'Talgajardi viewpoint' is from this stand. 'Dada' used to say that there are three types of meanings of the 'Ramayana', one is the 'Tattvic' or real meaning, the second is the 'Bhaavmayi' or the meaning as per the actual feeling inherent in it and the third is the behavioural aspect or a very general interpretation.

Anyone in the world from any century or age, the 'Ramayana' will provide the general meaning which we can say as the behavioural meaning, then the real or the spiritual inner meaning and thirdly the emotional or the meaning related to the feeling being explained in context.

Lakhanu Ram Siya jaahu bana bhal parinaam na pochul|  
Gahabari hiya kaha Kausila mohi Bharat kar sochul|

'Sunainaji' spoke from a very healthy and a very intelligent view point and to contradict or refute it

in between would have been highly imprudent but when one is entrenched deep in emotional stress and contemplation then one is not aware of what is prudence or imprudence! Where did the 'Gopis' have this feeling of prudence? Where did Sri Bharat have this understanding in the deeply emotional state as to what is prudent or imprudent? Though, Tulsi has called Bharat as a 'Hansa' or a swan. Mata 'Kaushallya' said that 'Devi! Please excuse me for saying that you are saying that doing as per your suggestion the final result shall be good but how will I manage Bharat? Maharaja Dasarath never spoke to me about Lakhan and neither did he ever talk about Ram or Shatrughna, but he always went on telling me that 'Jaanehu Bharat sada kuldeepa'. Consider Bharat to be the torch bearer of our family or in other words the glowing lamp of the family and please take care of him! Mata Kaushallya accepts this without much hesitation that instead of giving you the kingdom, you are being exiled to the forests, Ram! I have no hard feelings for that but Son, 'Tumha binu Bharatahi Bhoopataih prajahi prachandda kalesu'! She names Bharat first in this list! For 'Ram, there is no difference between 'Bhavan & Vana'. Those who have a deep sense of renunciation say that I should go to the forests and it is very good there but mind you, forests are not meant for anyone or everyone! In the 'Ramayana', two people went to the forests and the result of both is different. Now just listen to 'Talgajarda'. Maharaja Manu went to the forest. He was gripped with a deep and a very powerful urge of renunciation and he handed over the reins of the kingdom very forcefully to his son and then went to the forests. He went to 'Naimisharannya' and was born as Dasarath in his next birth. Similarly, another king, 'Pratapbhanu' also went to the forest of 'Vindhyaachala'. In his next birth he was born as 'Dashaanana'. Therefore, going to the forests shall prove beneficial for all is not necessary. The worthiness of the person is essential. If living in the forest, one is worried about his house then it is better to stay at home and try to become the 'Videha'. Achievement is not guaranteed by changing the place but by changing one's understanding, one can achieve something!

Therefore, what I mean to say is that 'Mata Kaushallya' experiences the 'Gahabar' state of deep emotional fervour and that results in a scream that emanates from her soul! Such a scream was once again heard from Amir Khusrau after the passing away of Nizamuddin Auliya! So, this is a state and it is very difficult to describe it. I was telling you that it is quite likely that you might not get the proof for everything. I

am contented with my experience! My Shiva has taught this to me. Bhusundi and Lord Shiva, both have proclaimed their independent experiences. Therefore, the 'Bhajan' itself is the proof or authentication.

So, there is Shankar as trust or 'Vishwas', Shankar as Guru and thirdly, 'Shree Shankar'. One famous place attributed to Lord Shiva is 'Shreesaillam'. One meaning of 'Shree' is motherly glory or tender affectionate magnificence. 'Ubhaya beech Shree sohati kaissey'. This means that it is not so that Shree can only be attributed to Goddesses or the Motherhood of God. Sri Vishwamitra prefixes Shree before Ram and says, 'Shree Ram Ram Ragdhunandana Ram Ramam'. We say 'Shree Ram'. There is no need to add 'Shree' to the 'Mahamantra'. Tulsiji says –

Ab Shree Ram katha ati paavani|

Sada sukhada dukkha punja nasaavani||

I just keep or use the word 'Ramkatha'. Therefore, 'Vishwas Shankar, Guru Shankar and Shree Shankar'. The quantum of the Shree has been given by Tulsiji in just one 'Shloka'. Again allow me to enter my 'Talgajardi' viewpoint –

Yassyankkey cha vibhaati Bhoodharsuta Devapagga mastakkey|  
Bhaalley baal vidhur cha garallam yassyorasi vyaalraat||

The first Shree of Lord Shankar is the daughter of 'Nagadheeraj Himalaya' who is seated on the Lord's lap. The Shree of trust (Vishwas) is faith (Shraddha)! The form of the Lord is that of 'Ardhanareeshwara'. The glory of grandeur should be such that enhances your beauty or adds to the Shree. Another form of Lord Shankar is that the Ganges flows from his head! What can be more glorious or grand than the holy Ganges? Ganges is the grandeur of the earth. Here, 'Mandakiniji' is flowing so for some time consider it to be 'Chitrakoot'. And when the 'Ramkatha' comes to the banks of 'Mandakiniji' then Tulsiji becomes overjoyed and says –

Sursari Sarsai Dinkar kannya|

Maikallsuta Godaavari dhannya||

All the rivers are performing the vesper service or 'Arati' of 'Sri Mandakiniji'. Himalaya, Kailash, 'Mandaraachala', 'Astachala, Udayachala and Meru' all gathered and are playing the drums, why? Because The 'Vindhyaachala' has got great expectations and goes on increasing in size. But Tulsiji is saying that today, the 'Vindhyaachala' is not able to contain its joy! The deer, animals, birds, grass, sprouting seeds and even the blades of grass are overjoyed because of the Divine touch of the Lord and the 'Devas' began reciting the 'Stotras and the shlokas.'

Sfurannmauli kallolini chaaru Ganga|

Lasadd bhaal baalendu kantthey bhujanga||

Chalatkundalam bhroo sunetram vishaalam|

Prasannanam neelkantham dayaalam||

To adorn His forehead with the crooked crescent of the Moon is the grandeur of this 'Shree Murti'. Even the snakes are the 'Shree' of Lord Shankar! Even the poison adds to His glory, just imagine! Even an adverse situation of the 'Buddha Purusha' adds to His beauty. As one progresses towards 'Buddhahood' the problems or adversities keep on mounting. My very first submission of this 'Katha' is that the person who is loved by 'Krishna', He makes all arrangements to ridicule and disrespect the person who has loved God. At such a moment the devotee or the 'Bhajanandi' should remember that he is moving closer to Krishna and He is loving him even more! Just take the instance of Narsihji! It is now after a span of six hundred years his paens are being sung! During his time, he was abused and ridiculed no end! Even Saint Kabir went through a similar fate. Jesus was crucified. Gandhi was shot dead. Socrates was poisoned. What crime had Meera committed that she had to drink poison? When the misfortune or difficulties become the wealth of the devotee! I have to speak about eleven 'Shrees' of Shankar according to the 'Talgajardi' viewpoint. Out of which one is 'Kala Shree'. The one who has learnt the art of living, he will drink the poison gladly but never leave the 'Ramnaam'. The poison or the 'Vish' in unison with Ram shall turn into 'Vishram' or eternal peace and everlasting rest. He even has the poisonous snakes around His neck as a 'Necklace'. The poison is both within and without. The one who has already drunk poison, what harm can the external poison do?

'Soyyam bhooti' has two meanings. One, 'Bhooti' means 'Bhasma' or ash and in the scriptural context or language, 'Bhooti' means 'Vibhooti' or greatness or majesty. The 'Bhasma' comes out from three places. One, you can get ash from your hearth or 'Choolah', this used to be the majesty of our villages. This place of getting the ash is nearly extinct these days! We get the 'Bhasma' from the 'Yagnakunda' or from the 'Dhooni' that is always lit. This is also present today!

Dhoonni re dhakhaavi belli ammey tarra naamni|

The ash from the funeral pyre has been extensively used by Lord Mahadeva and is even seen prevalent in many a Shiva temples even today. This shall go on. Mata Parvati is Lord Shankar's Shree. When Lord Shiva goes to 'Kashi', He stays at the famous cremation grounds 'Mahasmashaan' there and uses the fresh ash of the funeral pyres there. He is also constantly doing the 'Japa of the Ramnaam' which too is a form of 'Yagna', 'Yaggyannam Japayaggyosmi'.

This is Lord Shiva's 'Yagya Dhoonni or Kunda'. Mata Parvati cooks the 'Chapaatis' on the fire, after all she is a village belle, she is 'Shailaja'. All the three types of 'Bhasma' have become the characteristics of the 'Shree Murti'. When you wear ornaments, even the sages and ascetics feel happy seeing you all decked up but this body is also a 'Vibhooshana' or an adornment. The body is the beauty of the soul. The knowledge and renunciation of Lord Shankar are His beauty. Though, He is surrounded by the ghosts and spirits, yet He is the 'Sarvaadheepa', the eternal universal sovereignty. Lord Shankar is there in the entire creation. Thus, the third 'Murti' of the 'Manas' is the 'Shree Murti'. Now, speaking from the 'Talgajardi' viewpoint, the first 'Shree' of this 'Murti' is the 'Kalashree'. 'Sakala kala gunnadhhaam'. Expertise of any art form in an individual is the 'Kala-Shree'. Lord Mahadeva embodies the expertise or so to say, He is supreme master of all art forms and yet He is beyond them means that He is totally devoid of even the slightest pride of any expertise He may possess. He embodies all art forms and is still beyond them or has transcended them.

Another 'Shree' of Lord Shankar is 'Vana-Shree'. He lives in the cities also, on the mountains as well as in the forests. The 'Vana-Shree' has its own grandeur. In the forest, you can even perform severe penance or 'Tapascharya' and there is always a lurking fear also! My 'Mahadeva' is 'Vana-Shree'.

'Tanushree' is another 'Shree' of Lord Shiva. 'Tanushree' means physical beauty or handsomeness. The 'Rudrashtaka' states, 'Manobhoot koti prabha shree shareerram'. Lord Shiva is very beautiful, His outward form may appear very inauspicious but He is 'Param Mangalam'! 'Karpooora gauram', He is fair like the camphor. The nature of camphor is that with even the slightest touch of fire it shall ignite. If anyone will touch Lord Shiva with devotion then instantly, He blesses us with effulgent light or enlightens us instantly. 'Tejshree', Lord Shiva has a very fiery energy or splendour, 'Vanddey surya shashaanka vahninayanam'. Lord Shiva's eyes symbolize the sun, the moon and fire. The 'Katha' about 'Mahadeva's' third eye is given in the 'Mahabharata'. Sati is joking with the Lord. She thought that my Lord seems to be in a very jovial mood so she felt like having some fun. She came from behind and closed His eyes with her hands and Lord Shiva knew instantly that it is none other than Sati. He says, Devi! Please leave me and Sati kept on pressing harder. Now when the Lord wanted to see in spite of the two eyes closed, it is said that the third eye appeared on His forehead. This

eye represents the fire element. So when Lord Shiva opened the third eye the entire 'Himalayan' kingdom was burnt to ashes! Uma began crying and said that this fun on her part has proved to be very costly and my father too has been engulfed in the fire.

Mazaak zindagi mein ho, yeh toh koi baat hai,

Per mazaak zindagi se ho, woh dil ko napasand hai|

-Majboor Sahib.

Then Lord Shiva reassured her that please do not worry, this is the nature of my third eye! Now I shall recreate the entire Himalaya for you. So, in way, the Himalaya has been recreated by Lord Mahadeva. The 'Carbon Test' has revealed that 'Girnar' is much older than the Himalayas which has been found and revealed by the modern science and the historians. The 'Himalaya' according to this tale of the 'Mahabharata' is very old but after having been burnt down and being recreated, its lifespan appears to be much closer than 'Girnar'. Till today, 'Kailash' has remained untouched because it cannot be fathomed by competition but can only be somewhat understood by faith (Shraddha). Many people have climbed the Everest but, till date, 'Mount Kailash' remains beyond reach or untouched!

'Prabhashree', 'Prabha' means splendour. Lord Shankar has four things. When Lord Ram is looking for Mata Sita in the forests, in the 'Aranyakanda' of the 'Barvai Ramayana' then He tells Sri Lakhan that 'Jaanki is like a golden pencil. 'Chandrakala, Deepshikha, the beauty of the stars, these four types of 'Tejshree' are there in Ma Jaanki. All these 'Tejshrees' are also there in Lord Shiva. Shankar is like a flame or a source of light that is why we say, 'Jyotirlinga'. The king of the stars, i.e. the moon adorns His forehead and the entire constellation rotates around him. Now 'Vilambshree' is taking place so we shall take up the rest of the 'Katha' tomorrow!

To attain God is not at all difficult but to get the Love of God or the love for God is very difficult. To get a 'Sadguru' is not that difficult, maybe you can get one but to get His love, is very difficult. In the same way, to get the 'Katha' is not all that difficult, a little bit of interest, ability, your preparation to wait patiently, if all these are there then you might even get the 'Katha' but the love or 'Mohabbat' with the 'Katha' is what is difficult. I don't simply narrate the 'Katha' but I love it.

## In the 'Ashta Murti' of Lord Shiva, one 'Murti' is 'Swayambhu Shankar'!

Baap! 'Manas – Shankar' is our main focus of discussion for this 'Katha'. We all are discussing about Lord Shankar. When we try and study Tulsiji's 'Manas' and his other texts then we come to know that Lord Shiva has numerous names. I have said that Lord Brahma has declared about ten thousand names. Out of these, Sri Vyaasa selected one thousand names. Tulsi chose a hundred. Sri Brahmanandaji said that even once if one takes the name 'Shiva', it is good enough. But after seeing and studying all these, we come to this conclusion that 'Shankar' is Tulsiji's hot favourite! On the very first day, we had seen that right in the very beginning of the 'Ramcharitmanas', Tulsiji says, 'Bhawani Shankarau vanddey', he begins with the name 'Shankar'. 'Vanddey bodhamayam nityam Gurum Shankar roopinnam'. Similarly, when we see the 'Vinayapatrika', there too he begins with the name 'Shankar'. He wanted to start the 'Vinaya' with the veneration of Lord Ganesha, but he does not use the word 'Shivaputra' or any other word for that matter but he begins by saying, 'Shankar suvana Bhawani ke nandana', this goes on to prove his love for the name 'Shankar'.

Gaayiye Ganapati jaga vandana|  
Sankara suvana Bhawani ke nandana||

Thus, we see that Goswamiji seems to have an affection or love for the name 'Shankar'. Yesterday, out of the 'Ashta Murti' of Lord Shiva in the 'Manas', we were talking about the third form. Out of this list of 'Shrees', we had talked about five of them. Namely, 'Kala-Shree, Vana-Shree, Tanushree, Tejashree and we had barely touched upon the fifth i.e. the Prabha-Shree'. In the 'Rudrashtaka' –

Nirakaar Omkaar moolam Tureeyam|Gira gyaan goteeta Meesham Gireesham||  
Karaallam Mahakaal kaallam krupaallam|Gunagaar sansaar paaram nato ham||  
Tusharaadri sankaaash Gauram gabheeram|Manobhoot koti prabha Shree shareeram||

This entire arrangement of this stanza compels us to pay attention towards the 'Prabha-Shree'. 'Tusharaadri', what splendour my 'Mahadeva' possesses! Please pay attention, 'Karpooora Gauram', He is very fair! The 'Prabha-Shree or the Shobha-Shree' that has been attached with it goes on to say that He is very fair complexioned but there are many fair complexioned people in the world but they don't have the depth or the profundity of character. At times, extreme fairness pushes one into more fickleness. Where is such dignity of profoundness? This adds to the splendour manifold. This is the 'Prabha-Shree'. The meaning of 'Manobhoot' is 'Kamadeva'. That which is born out of the mind! The beauty or the 'Prabha' is such that billions of 'Kamadevas' together also cannot match the Lord's beauty or splendour. Lord Shiva is extremely beautiful, or if may say that He is divinely beautiful, beauty beyond compare. In the 'Vinayapatrika', Goswamiji at one point calls Lord Shiva, 'Lokaabhiraamam'. 'Hey, Mahadeva! You are 'Lokaabhiraamam' pleasing to one and all or 'Laavannyaroopam', bewitchingly beautiful. The description of the beauty and the form of Lord Rama also applies to Lord Shiva. All this goes on to say that Lord Shiva's beauty is truly divine and beyond compare!

'Kavivara Ravindranath Tagore' was of a very discerning taste but he used to say that if you want to do 'Sadhana' or diligent practice then do only of these three. One, practice truth. Then, worship 'Shivam' and thirdly, 'Sunderam'. The one who practices truth can only do diligent practice of 'Shivam' and can imbibe the qualities within. And the one who can comprehend or practice truth and worship 'Shivam' will ultimately be able to move up to 'Sunderam', i.e. eternal divine beauty. Our experience of 'Sunderam' is very superficial or just focussed on the skin. Who has been able to penetrate and go right up to the beauty of the soul? To merge the soul into the soul for the sake of the soul is what this beauty we are talking all about! – Lord Mahaveera Swami. These are not my words. I think that at this moment all the 'Buddha Purushas' have assembled here in 'Kedar'. It is quite likely and very much possible! And when will these 'Buddha Purushas' get such an opportunity, Sahib?

Lord Mahaveera says that to merge the soul for the sake of the soul in the soul is what divine beauty is! Mahaveera and that too talking about beauty? Seems a bit awkward and is a bit difficult to understand. Then He

was asked that Bhagwann! Your definition of divine beauty is this but the world says that the one who is virtuous should be called beautiful. The physical beauty is not so important in comparison to the inner beauty. To which Lord Mahaveera said that in my opinion, virtue as well as beauty are synonymous or go hand in hand! What can be a better definition of character than this? Why did my Tulsi, choose to write the 'Shivacharitra' in the 'Manas'? Just sitting properly, to get up properly, see properly, smile properly, eat properly, respect the elders properly, love those who are of the same age, be affectionate towards the youngsters, behave with utmost humility, these are all the traits of a virtuous person. Yes, I agree that this too is important. But what if the inner character is lost?

My dear youngsters, virtue or character is important. Tulsiji has named the 'Ramkatha' as the 'Charitra'. 'Ramcharit, Sitacharit, Bharatcharit, Shivacharit, Umacharit and the Hanumantcharit'! The 'Vyaaspeetha' says, 'Bhusundicharit' and from the beginning till the end it is only charit and charit! People say that there should be character building undertaken in the country. Yes, I agree that it should be done but such a narrow definition of character is not acceptable to my nation or is not our nature. We are in India and are trying to see or rectify other's nature! From the point of view of our thoughts, we are mostly NRIs!

Yesterday, someone asked me that Babu! Do you do this or do you that? Don't you have any other work? Only this 'Katha' or this, this, whatever name you give! What is the need to present it? If you might have heard my statement made two days ago then you will know that for me, nothing more is left to be done! Because, when my 'Dada' explained the 'Katha' up to the 'Lankakanda' and left, at that time I had said that now I will not do anything. You are my 'Mala'! You are my 'Maruti'! You are my 'Mantra'! You are my 'Idol'! You are my 'Manas'! What should I do? Now if we get joy and happiness then we try to do something. I sit with you, talk to you, and whatever else there is to be done. Because, you all are mine, that is why I am saying all this. I am doing this for you all! If I go away from here then I will not leave anything undone! A 'Pada' written dedicated to all the 'Buddha Purushas' that Nitin Bhai had given to the 'Vyaaspeetha' but in turn, I offer it to all the 'Buddha Purushas' – Sahib, jagnneykhaater jaaggey|

The 'Buddha Purusha' is not awake for the 'Jagdeesha'! Children (Bachhon), an evolved or an enlightened Fakir will not be awake for 'Jagdeesha'. Please remember, they are all inverted sutras. The

'Buddha Purusha' is not awake for the 'Jagdeesha', instead the 'Jagdeesha' is awake for him! The child is not awake for his mother but the mother is awake for the child. Become the child and the 'Jagdeesha' will be awake like the mother and look after you. Why should we be awake? This 'Thakur Ramkrishna, Maharishi Ramana, Meera, Soor, Tulsi and all the other 'Buddha Purushas' who have blessed this sacred earth but this 'Pada' is being relayed to them via the 'Vyaaspeetha'. I am just doing the job of a messenger and delivering the message at the right address. But for these 'Buddha Purushas' these lines 'Nitin Bhai' might have got it under a contemplative state of mind (Chaitasik Avastha), he knows better. Or maybe he might not know or has realized this possibility! The creator knows everything, is not necessary. It is very dear to me! Not because Nitin Bhai has penned it but because he has given it to the 'Vyaaspeetha' and the 'Vyaaspeetha' like a postman has sent it onwards to these great 'Buddha Prushas' is what gives me immense pleasure! For whom does the 'Sahib' be awake? For whom was Kabir Sahib awake? For whom was Nanak Deva awake?

There is a devotee of 'Osho' present in this 'Katha' and yesterday, he sent me a note. I was reading it at night. He said, 'Babu! I am near about sixty years of age. Please don't disclose my name. I am not staying here comfortably. I sit anywhere and have heard seven or eight of your 'Kathas' in the past few years. I have come to 'Kedar'. I want to ask you a question. I will try to make that an allegory and mention it to you. He says, I have heard Krishnamurthy quite a lot. And have even tried to assimilate it a bit in my life. It appeared a bit difficult though! Then I heard 'Osho'! I found 'Osho' a bit closer than him. I found 'Osho' to be a 'Rasik' or I found him immersed in 'Rasa'! So, he said that 'Krishnamurthy' had said that give up 'Dhyana'. It is not good to meditate. Therefore, what would you like to say about this statement made by 'Osho'? 'Osho' said that what 'Krishnamurthy' said was correct. He was right in saying that give up 'Dhyana'. But he said it in front of the assembly which was not receptive to understand what is being said. At times it becomes a compulsion to speak in front of immature and a wrong audience. That is why I would like to say that do 'Dhyana' and when you do it once and get used to the practice, I too will say that leave 'Dhyana'. When you become all right then I shall say that no need to do 'Dhyana'. Gradually, the austerities should lessen or reduce.

'Babu! I have been hearing for the past three years. Now, I want to ask you that give up the

'Ramnaam'. But we are going on repeating, Ram, Ram....'. In that case, will you ever say that you can leave the 'Ramnaam'. Yes, if you can leave the 'Ramnaam' then please go ahead and do so, if you can? If you have the courage then take a try! I am saying this from the core of my heart. It is not a jugglery of words! I don't have the powerful language like 'Osho'. Leave it, Yaar! What are you doing 'Ram-Ram' all the time? But will you be able to leave it? Say, you have managed to leave it then if 'Ram' does your 'Japa', what will you do? Leave, if you can leave! Lord Shiva couldn't leave! This Shankar who is seated here, He has left everything. He left Sati and all that was dear to Him, He gave up! He left the snakes, the Ganges, the crescent moon, he left His bow 'Pinaak'. It is said that He never took off the 'Pinaak' off His shoulder but that too He gave away. He has given up everything except the 'Ramnaam'. That is why, He is called 'Prabha-Shree shareeram'!

So, 'Vishwas Shankar, Guru Shankar, Shree Shankar, is what we are discussing right now. Therefore, 'Kala-Shree, Teja-Shree, Tanu-Shree, Vana-Shree and Prabha-Shree'. Now next is 'Yoga-Shree', Lord Shiva is 'Yoga-Shree'. 'Yoga, gyaan vairaagya nidhi'. We address Lord Shiva as 'Yogishwara'. All the various forms of 'Yoga' that are there in the world, their origin is from Lord Shiva. 'Osho' had said that the amount of knowledge 'Gorakh' had of yoga and 'Dhyaan', I don't think that anyone else has gathered so much. Even if you go and ask 'Gorakh' he too will say that it has all

emanated from 'Sadashiva'. In the world there are many 'Half-Yogis' but a truly complete Yogi is only Lord Shiva. Because Shiva is a total 'Bhogi' or an enjoyer, that is why, He is a complete Yogi! Both are important and that is why He is complete in all respects. Just see the introduction of Shankar in the 'Manas'. What shall we say? Yoga is that state where one cannot be disturbed in any way. The Yogi is absorbed in profound meditation and is seated in the Yoga posture. A worldly person who is engaged in sense pleasures might get disturbed, or move from his seat, can be initiated or in other words his attention can be diverted very easily! But in the case of a Yogi, his mind and inner faculties are all locked up within and is steeped in a single pointed meditation. This is a half definition. Ask the 'Manas' who is a complete Yogi? The 'Ramcharitmanas' says that one who is greedy or his greed knows no bounds. And the one who surpasses the boundaries of greed is a Yogi. Now go and look for it! By this definition, we are all Yogis sitting here! We all are greedy! We all get agitated very fast! The 'Manas' says that the one who is totally disturbed and is the greediest person on earth is the true Yogi. To understand a Yogi is very easy but to understand the Yogi as well as the 'Bhogi', is very difficult.

Tulsiji says that there is greed in Shankar. He also says that there is fear in the mind of Shankar. 'Mahakaal Kaallam krupaallam', He has a fear in His



mind. And Shankar, who is the giver of the benefactor of the entire creation has the greed or desire of the 'Hari or Krishna darshan'. He can have this greed but, 'Mann dara lochan laal'! Greed, agitation, fear or desire all are human traits. But they are the attributes of the complete Yogi! Have you ever seen the 'Manas' from this angle? Even Sri Ram loves the mango tree. And the mango tree is also very dear to the 'Kamadeva'. That is why, in the 'Ramcharitmanas', the mango tree is there at all the important junctures or points. At 'Chitrakoot' there are four trees, 'Paakari, Jaambu, Tamaal and Aam'! And wherever there is Rama, the mango tree is present there. So, at 'Chitrakoot' we can see the mango tree. At 'Chitrakoot' we have both, 'Kama and Rama'. That is the reason why 'Chitrakoot' is complete in all respects. Tulsiji says that when I am seeing Sri Ram at 'Chitrakoot', I see the 'Kamadeva' as an ascetic or a Muni seated there. So, since at 'Chitrakoot' we can see Rama and Kama both together, that is why Sri Ram is complete. At the 'Neelgiri' mountain, where my 'Bhusundi' is engaged in spiritual practices then we see that under the mango tree he does the 'Manasi Puja'. On the Mount Kailash, under the shade of the eternal and well known Banyan Tree, Lord Shiva is seated in a very easy and a comfortable posture and He begins narrating the 'Katha'. Now see, the Banyan tree or the 'Vattvriksha' stands for 'Vishwas' or total belief. Lord Shankar is the embodiment of belief. The listener is faith or 'Shraddha', Mount Kailash is situated in the North and the Pole Star (Dhruva Tara) is also seen in the North is also belief. The beliefs of the 'Manas' are all arrayed on 'Kailash' today! And the 'Ramkatha' is 'Bhakti' or devotion and total belief cannot start with devotion. 'Kailash' is immobile or stationary or a symbol of stability and it reminds us of these qualities. Our 'Gangasati' says;

Merurey daggey punn jenna mannadda dagge nahi Paanbai,  
Bhalleyrey bhaangi rey paddey Brahmandarey|

Therefore, Lord Shiva is the embodiment of 'Vishwas' and the 'Vatta' or the Banyan tree also symbolises 'Vishwas'. The Himalaya is also a symbol of belief. Bhawani, in the form of Sati did not have the qualifications for the 'Ramkatha', that's why she missed it out at the 'Kumbhaja Ashram'. But after coming back to Lord Shiva, she became qualified. When 'Dashanana' lifted the Mount 'Kailash' along with Lord Shiva seated there then the 'Katha' says that Lord Shiva just pressed the peak with His toe and in turn 'Ravana's' hand got pressed underneath. Slowly, with this pressure even 'Ravana' got pressed underneath! So, we see that 'Ravan' got pressed by the toe of the Lord and the same

'Ravana' could not even move 'Angad's' foot in the court. Tulsiji calls it the 'Angad pada vishwas'.

Today, I want to talk about the fourth form and i.e. 'Svasambhavam Shankar'. This self-manifested (Swayambhu) belief or 'Vishwas' is the fourth 'Murti' of the 'Ishtha-Murti'. Let us talk about it. We have seen that the famous Banyan Tree is there on 'Kailash'. We are unable to see it because the debility or lack of the eyesight that can see it. But I would like to add that there is a mango tree there as well. That too we have not been able to see. We have not seen the Banyan tree but have heard about it in the 'Kathas'. But, there is a mango tree also. You may say that this is not documented. These cunning 'Devas' conspired to disturb the 'Samadhi' of Lord Shiva and asked 'Kamadeva' to do the job for their selfish interests. The 'Kamadeva' struck the Lord with an arrow of 'Kama' and the Lord opened His eyes and looked around as to who has had this courage to disturb Him? At this point, Tulsiji tells us that right in front of this Banyan tree there is a mango tree as well and the 'Kamadeva' hid behind the leaves of the mango tree and fired the arrow on the Lord. This confirms the existence of the mango tree at 'Kailash'. Seeing the 'Kamadeva' hiding behind the mango leaves, the Lord immediately opens the third eyes and instantly, 'Kama' was turned into ashes. Now listen attentively that the mango tree is there. On one branch of the tree is a heavy growth of the leaves and 'Kamadeva' was hiding there. As soon as Lord Shiva opened the third eye, Kama was burnt but even the mango tree had to bear the brunt of this raging fire. But the mango tree is also loved by Lord Shiva. It is also very dear to my Rama also because the mango is a very juicy fruit. Both Rama and Shiva are very 'Rasik'! This creation is of 'Rasa'. It embodies the 'Rasas' within its depths. The 'Aamrasa' or the 'Ramarasa' are the embodiment of 'Rasa'. Even the 'Kama' is also a 'Rasik'! Likewise, Ram and Shiva are also 'Rasiks'. But what does 'Bhusundiji' do? He sits under the shade of the mango tree. When 'Kama' went to disturb the 'Samadhi' of Lord Shiva, he sat on top of the tree. When 'Kama' sits on top of us or above then it is dangerous. Our mind, intellect and the liking for prestige influences our mind but one who sits at the root or under the shade of the 'Rama Rasa' then 'Kama' will not be able to disturb us. Therefore, Lord Shiva is a 'Yogi as well as a Bhogi'.

Karahin bibidha bidhi bhoga bilaasa|

This is enough, Yaar! Lord Shankar is enjoying different forms of enjoyment after His wedding with Mata Parvati at 'Kailash'. This proves that Shiva is also a 'Bhogi'. There is no doubt that He is

the only complete Yogi that ever exists. A mere yogi is not complete or he might be just about halfway into the Yoga. But, the Lord's enjoyment is not any ordinary enjoyment as we commonly understand it to be. So, one 'Shree' of the Lord is His 'Yoga-Shree'. The next 'Shree' is 'Vairaagya-Shree'. Now, I want to emphasise on this fact that the eighth 'Shree' of 'Shiva' is the 'Naam-Shree'. 'Tumha puni Ram Ram din raati', He is constantly repeating the 'Ramnaam' eternally. Some times when Sri Bharat too used to get into this state of constant remembrance of the Lord then even the name would stop and only his tears would flow and nothing else mattered! Here, in that hut at 'Nandigram' in 'Ayodhya', when Sri Bharat would get into this state of Divine fervour then its effect would reach 'Chitrakoot'! The ninth 'Shree' is the 'Dhyaan-Shree'. Magan dhyaan rasa danda juga puni mann baher keenha|

The one who has this 'Dhyaan-Shree', that person is able to know all that is going on or happening around him. He will not say anything. That is why it is said that when you sit in the company of a 'Buddha Purusha' then please be very careful of your thoughts and also your actions, words, etc. Also, please don't try to click a picture or take a video without prior permission. Also be very careful in gesturing or pointing looking at another person in the presence of the 'Buddha Purusha'. Because –  
Taba Sankar dekhehu dhari dhyaana|

If you and I get a 'Buddha Purusha' then we need to be very cautious and careful. Because, He has the power of the 'Dhyaan-Shree' with him. Like we have these CCTV cameras fitted everywhere which sees all what is going on and records it also. It is a good facility but the mind will also be engaged that much more! 'Dhyaan-Shree'; we are discussing about the third 'Murti' of Shiva out of the 'Ashtha-Murtis' indicated in the 'Ramcharitmanas'. Now, I am very excited to talk the next two 'Murtis'. The tenth 'Murti' or the 'Shree' is the 'Kripa-Shree'. This is the tenth in this sequence. And last i.e. the eleventh is the 'Katha-Shree'. Whenever, He gets a chance, He recites the 'Katha'. Lord Shankar is always engaged in reciting the 'Katha'. Therefore, this is the third 'Murti' of Lord Shiva. The first is 'Vishwas-Shankar', second is the Guru-Shankar and the third is the 'Shree Shankar'. This is the third 'Murti' of the 'Ashtha Murti' Shiva. The fourth 'Murti' is given in the third 'Sopaan' of the 'Ramcharitmanas', i.e. the 'Aranyakanda', wherein, when Babaji is doing the Shiva stuti in the 'Mangalacharana', then he refers to the fourth 'Murti' of this 'Ashtha Murti' Shiva and

that is, 'Svasambhavam Shankaram'. 'Svasambhavam' means, 'Swayambhu Shankar' or the self-manifested one! No one has created Him! He is not born or is not a creation of anyone. When we talk about the 'Jyotirlingas' we normally refer them as 'Svayambhu! Svayambhu! Svayambhu!' So this 'Svayambhu Shankar' is the fourth 'Murti'. The 'Svayambhu Shankar' can manifest wherever and whenever He likes. He is totally independent or free. According to the 'Mahabharata', the six powers or 'Shaktis' possessed by Lord Shiva, one is Total freedom and another 'Shakti' is called omniscience. The 'Svayambhu Mahadeva' has only revealed or manifested here is not the case. He can reveal Himself or manifest anywhere, in any form at any time! When we say, 'Atma-ttvam' means that He can manifest as the soul of each and every entity in the creation and that is why, He is called 'Swayambhu'. And 'Jagadguru' uses the word 'Atma-ttvam'. Certain things which are the absolute truth, get propagated very fast. You shall hear at many places in our country and specially the villages where the people say that a 'Svayambhu Shivalinga' has been discovered or appeared in our village. Because, even the full truth spreads very fast even at times by the wrong people! For wrong intentions! Just because it is the truth!

My dear brothers and sisters, the 'Shivalinga' is 'Svayambhu'! If it would have been a human creation then there would have been similarity, equal proportions, shapes, sizes, etc. Most of the 'Shivalingas' are like 'Somnath'. Because, 'Somnath' is unique and truly out of the world! I beg your pardon, Baba Kedarnath! My Shiva is mine, like 'Somnath'. 'Truth, love and compassion' are self-manifested and do not have a definite shape. You cannot copy or duplicate what has self-manifested! It is not man made or a product produced in any factory. You cannot duplicate Shiva. It is unique and 'Anupama' or matchless, without a second! It is one and only 'ONE'! Because it is 'Svayambhu', Brahma is not its creator! Nothing in this creation can create it. Because, it is beyond the realm of cause and effect. The one who shall worship the 'Svayambhu Shiva', Tulsiji says that what all will he get?

Jaachhiye Girijapati Kaasi|

Tulsi says that if at all you want to ask then why to ask from ordinary mortals? Ask from the self-manifested 'Shambhu or Shiva'! If you need to ask then only ask from the husband of 'Girija, Mahadeva'! There is a very beautiful 'Pada' in the 'Vinayapatrika' of this purport. I request you all that please listen carefully and sing with me –

Jaachhiye Girija Pati Kaasi|  
Jaasu bhavan animaadik daasi||

In a household where there are three or four servants and they come to the owner of the household and request him that 'Babuji! Sethji! My son is getting married so kindly give me some advance against my salary! To this, the owner balks at the servant and says that you always keep on having such functions all the time, how much can I keep on giving? How much will I go on doing for you? Why to beg from such stingy masters? If at all you want to ask then ask the One, who has the 'Anima' and the other 'Siddhis' as the maids working in the household. Where the 'Riddhi-Siddhi' are washing utensils and doing the sweeping and swapping in the house! If at all you need to ask then please ask from the one who can and is willing to give. If you serve 'Svayambhu Shankar' then all these things shall become easy for you;

Sukha sampati, mati-sugati suhaai|  
Sakala sulabha Sankara sevakaai||

It is not written that offer flowers, it does not say that offer money, it does not say that offer 'Abeel or Gulaal'! Just single pointed service. Service is not an act but it is an emotion or a feeling. Any action will result in pride! The action shall give you an egoistic feeling! In any action there will be a doer and even if you are watchful about it, the ego will find a way. Therefore, service is a feeling, not an act! There is a Sher of Wasim Bareilvi Sahib –

Jisse chaahey bas ussiki hee taraf dekha nahi karttey,  
Mohabbat jissey karttey hain usski pooja nahi karttey|

The one who serves, who has some feelings, the one who loves will not look at his beloved. There are certain etiquettes of love. Love is such a glorious state that it is very delicate and dignified. Love or 'Bhakti' has a very strong and a great lineage! It is not be worshipped!

Shankar gives us these four things, happiness, wealth, proper understanding and a secure refuge! But the fifth word that 'Tulsiji' says in the 'Vinay' is 'Suhaai' means beauty. It means good and enlightening talk. This is possible. But as per the 'Talgajardi' view, the four things that Lord Shankar gives are the adjectives. Shiva or Shankar gives happiness but He gives us a very delightful or pleasant happiness. Please remember that all happiness is not necessarily happiness. Happiness is nothing but a nine month long pregnancy of giving birth to unhappiness. If you ask Lord Shiva then say that please give me a very pleasant happiness.

The second that 'Goswamiji' says in the 'Vinay' is that He is very wealthy or His wealth is

incomprehensible and is very capable. It is good and it should be so! Please pray that someone can become so wealthy. But if that wealth is not pleasant then? But Lord Shankar provides such wealth that is pleasant. And this pleasant wealth has been explained in the sixteenth chapter of the 'Bhagwadgita' as the 'Daivi Sampada'.

Abhayam sattva sanshuddhi gyaan yoga vyavasthithi|  
Daannam damascha yagyascha svaadhyaya stapa aarjavam||

Starting from 'Abhaya' or fearlessness, nearly sixteen characteristics have been explained. If there is all around security, there is so much wealth that at every step there is a very tight security but if the owner himself is not fearless than what? The fearlessness or 'Abhaya' is the pleasant wealth. The wealth given by the Almighty if it used for charity then it is a pleasant wealth. This is what we call the 'Daivi Sampada' or the 'Divine wealth'. Forgiveness is a divine gift. To remain fearless is again a divine gift. If others criticize you rile you, or are envious of you then to overlook all these is an act of the Divine wealth. To see rile or praise as the same or to distance yourself from both is a Divine gift. There are just two options, Yaar! Either view rile and praise in the same light then you will get some respite. Or just remain aloof from both but to become aloof from them is a bit difficult for the worldly people like us. Even to consider them as the same is also not an easy thing to do. But, if we can develop it slowly and gradually then truly it is a Divine wealth. It is a bit difficult though! If someone abuses you then that is his problem and not yours! Because, he is filled with all the rubbish things to such an extent that only that comes out. If it was not you then it could have been someone else! You came in front so you became the target. Please move out of the way, Yaar! But getting very easily affected by all this and even if we are a millionaire or a billionaire, it is not pleasant for us or does not

In the third 'Sopaan' of the 'Ramcharitmanas', my 'Babaji' in the 'Mangalacharana' does the 'Stuti' of Lord Shiva then he depicts the fourth 'Murti' out of the 'Ashtha Murti', i.e. 'Svasambhavam Shankaram'. 'Svasambhavam' means 'Svayambhu' or self-existing/created, who has not been made by anybody. It is not anyone's creation. We mostly call each 'Jyotirlinga' as 'Svayambhu! Svayambhu! Svayambhu!' So, the 'Svayambhu Shankar' is the fourth 'Murti'. He can manifest anywhere or everywhere. 'Svayambhu Shankar' is one who is unfettered or independent or absolutely free!

## There should be 'Dharma' in politics but there should be no politics in 'Dharma'!

enhance our wellbeing.

Now, let us proceed a bit further in our journey of the 'Manas'. Whatever is going on in the world is nothing but just the fascination of my Brahma, it is Brahma's elation. If I may use the words of Vinobhaji then it is 'Sfurti' or it is 'Nartan' (Elation or Dance).

Naachahi nija pratibimba nihaari|

So, 'Brahma' is moving, hearing, speaking, playing an instrument and singing. Everything is 'Brahma'! By the 'Ram-Bhajan' this journey is possible! Every act is in and by 'Brahma'! Everything is the 'Brahma'! You can't understand something which is very easy with a lot of difficulty. Please remember, don't do unnecessary labour! By very difficult or serious labour or efforts, you will not accomplish an easy thing but even the toughest or difficult things can come in the grasp. The decision is yours. I repeat that with a very hard exercise or huge effort you cannot understand very easy things but very hardly without any effort or just with a little bit of effort, the most difficult things can come in our grasp! And the easiest is 'Harinaam' or the Divine name. The only condition is that do it with faith, trust and a firm belief or you can just choose one of them because there may be three words but they are all one and the same thing. The meaning may differ!

I shall explain it for my youngsters! I would say that firm belief on the words of the Guru, faith in God and trust between each other! We must try and develop mutual trust among all men! You may believe in God but you don't trust your own brother. In this scenario the Almighty will not turn away from you but you will no longer be in His good books! Trust your wife, trust the husband, trust your brother, and trust another human being. We have a famous Gujarati poet from 'Surat' named Ratilal 'Anil' Sahib;

Nathi ek maanvi paassey beejo maanav haji pochyon,  
'Anil' mey saambhlyu chhey kyaarno bandhaaya chhey raasto|

The road is being made since ages but yet, man has not been able to reach till man! Why, because there is a lack of trust! My dear youngsters, please trust one another. Even if they cheat you, so what? If the wife cheats on her husband, let her cheat! I have this watch with me. From here if I want to give you something, I can only give you this watch. The one who only has deceit filled in him/her, they will only give what they have. The one who only has doubts and vagary or misconception will only give you that! The one who has misery or pain will only be able to give you misery. And the one who has happiness will give you happiness

only! The one who has smile, shall give you a smile. Whatever one has, he/she can only give you that! It is their problem, not ours. If he has only rile or criticism, they will only be able to give that. A cheat can only cheat! For the sake of this worthless things, why are you wasting your priceless virtue? Give trust in return of deceit but keep your trust intact! Faith in men, the Devas and the scriptures and total belief in the words of my 'Buddha Purusha'. 'Biswaas ek Ramnaam ko'!

I always try and do this that if someone criticizes or riles the 'Vyaaspeetha' then even for all this, 'Buddhi preraka Shiva', therefore I take it in this light that after all everything is controlled by 'Brahma' therefore, even this ridicule is also from the Almighty only. If someone compliments or venerates the 'Vyaaspeetha' then this too belongs to the Almighty. We need not hear any words of criticism and nor of any praise! If we see minutely, it is nothing but the play of the 'Brahman'. Please don't take on the others problems on your head. It is their 'Karma'. Therefore, the 'Harinaam' is the seed and it shall open the doors of newer vistas for you. Through this, our life can slowly and gradually move on to everlasting peace and happiness!

Only 'Mahadeva' can grant us pleasant or glorious happiness. 'Mati'; 'So mati Ramahi.....' such an intellect is also given By Shankar. Let us pray to Shankar that, 'Hey, Mahadeva! By overlooking or stepping aside from my words, Ram should not go to the forests, please give such an intellect!' The worship of Lord Shiva blesses us with intellect. An intellect free from all adjectives or suffixes or prefixes. , neither 'Sumati' nor 'Kumati'! We apply adjectives very calculatingly. We have not let the pure or 'Shuddha Brahman' remain pure! We have mixed brass with gold! We have even added copper to it! We have not let it remain cent per cent pure! Maybe, the pure 'Brahman' would not be digestible for us. That is why whether 'Sumati or Kumati' after all it is 'Mati' only. 'Mahadeva' gives us pure 'Mati'! After understanding the situation, one might have to bear a small loss with some extra benefit to another, even in such an event when one takes a conscious decision happily then such a thinking is the blessing of the 'Svayambhu' Shankar! Being pleased with our service or worship, Shankar gives us a pleasant happiness or a secure refuge! Whether you call it salvation or liberation or attaining Godhead or self-realization! You can give whatever name you feel like! In the 'Ashta Murti Mahadeva' we have 'Vishwas Shankar, Guru Shankar, Shree Shankar and the fourth is Svayambhu Shankar'! We shall do the 'Darshan' of the fifth 'Murti' tomorrow.

Baap! 'Manas – Shankar' who is the 'Vishwa Murti', we are trying to do the 'Darshan' of His 'Ashta Murti' according to the 'Manas'. Let us view some more! I shall take you all to 'Rameshwaram' from 'Kedar'. They are the two jewels of this earth. One is a 'Sarita' or a stream and the other is a 'Kavita' or a poem! This earth or the 'Medini' also loves to make-up and adorn itself. Because it is feminine in character. She has the right to dress up well! Even the dressing up or make-up should be decent, adequate and well balanced. The mother earth has many make-ups, many ornaments and many jewels. Out of these, two are important and they are the stream and the poetry. If by chance, any scholar is hearing me either live or on TV then please pay attention; by sum or 'Yogvasha'! Otherwise to hear the 'Katha' is the result of very many good deeds (Sukrit). You can't get it just like that. I am a bit less fortunate than you all because I get to hear less and speak more. But you all are listening. This is a matter of great fortune. So, our mother earth or 'Ma Medini' has some special ornaments. They are the stream and poetry. Where does she wear these ornaments? As such, women have special ornaments to adorn the different parts of their body. In the earlier times the rural men and women might be wearing rings, bangles or bracelets but now the entire world seems to have caught this trend. The elders of my country have not done anything without a proper reason behind it. The various ornaments worn by men or women were meant to be the tools for good health, purifying the mind (Chitta-Shuddhi) and awakening the 'Kundalini'!

There are three things; the purification or the cleansing of the mind, well-being, and gaining knowledge or the dawning of prudence. They are the means or tools for these things. The scriptures give us in detail the effect or result of wearing different ornaments on different parts of the body. Women wear a mark (Teeka) on their forehead, whether they are married or unmarried or widowed. The widows may put a 'Chandan Tilak or of Bhasma', but surely do wear a mark. The science of my country says that this 'Bindi' or 'Teeka' is also an ornament. To put it or wearing it on a particular spot has a deep meaning behind it. My dear brothers and sisters, the biggest advantage of wearing this mark is the gradual purification of the mind. It is not any sort of hypocrisy or show-off! The women wear kohl in the eyes, which too has its own greatness. This make-up is not merely ornamental or just to look beautiful but it is for good health, for gaining knowledge and well-being. Go to the villages and see, those who are suffering from asthma generally do not take any medicines but get their ears pierced. A yogi has to manage the rhythm of the breath and its regulation. To keep force of one's breathing in control and well balanced, especially the people of the 'Gorakh' or the 'Machendra' sect tear their ears! It is a very beautiful word 'Adesha'! Have you ever thought that when whole heartedly you go and say to your Guru, 'Adesha' it means order or command! In Rajasthan the word 'Hukam' is used in general as well while talking to a respectable person. 'Adesha' means, please instruct me or command and I promise to obey or fulfil your instructions. I really love this word, 'Adesha'. Like in the case of 'Kabir' the word 'Sahib'! Similarly, the 'Adesha' of the 'Gorakhpanthis'. In the same vein 'Jai Siya-Ram'!

Therefore, for the regulation of the breathing the ears are pierced or it is called 'Karnavedha'! Even Sri Ram had got it done. When I was small, my mother had even got my ears pierced. My ears have been pierced! I even have the mark still! This decision or the conclusion of our elders was a means of 'Chittashuddhi' and 'Arogyaprada'. And the beginning of the dawn of prudence! The ornaments are necessary. For the rhetoric or poetic gems as well as for our body. That is why I am saying that it is not just characterized by passion 'Ragatmak'. The 'Shringar Rasa' is one of the most important of the nine rasa. There is no doubt about this fact. The ornaments are not merely for make-up but have three important reasons behind wearing them.

I have known, heard and even read about it. The women wear bangles in their hands and the men folk wear a 'Kada' like our Sikh brethren following the tradition of Guru 'Nanak' wear them. These days' people wear a 'Berkha' or a 'Mala' around their wrists. There is a message behind all this. There is nothing without a reason, this is a



universal rule! Whether we know about it or not, is a different matter. So, as a bangle or a mala its importance is there.

There is a 'Smriti' called the 'Angirra Smriti'! In our country, many 'Munis' have written their respective 'Smritis'. He was sitting on the bank of the river, just like that. He was listening to the music of the nature and like an accomplished composer was composing something in his mind. Even the correct 'Raga' for the composition comes down to him. As if the 'Raga' is telling him that I feel like residing inside you for a while. The folk songs are composed in this manner. The sages and ascetics even accept or receive the 'Mantras'. In the same way the Prophet Mohammed received the 'Ayaats' or the commandments of 'Khuda' or the Almighty. You might have heard this 'Katha' from 'Srimadbhagwat'. We read therein that Guru Dutta had made twenty four Gurus. In these twenty four Gurus, one Guru is the tinkling sound of the bangles of a little girl. So, there was a very shy girl. She was all alone in her house. Now since was all alone and if a guest comes then what will she offer him/her? It was lunch time so she was pounding the rice in a mortar. In those days the women used to pound fresh grains for the meals of the entire household including their domestic pets and guests, if any! While pounding, the bangles of the hand would produce a typical music. Hindusthan has truly lost a lot, quite a lot! Lot has been sacrificed on account of inventions! Hindusthan has paid a very heavy price for the new inventions or different discoveries! This 'Mandakini' that is flowing here but when it becomes the Ganges, its span becomes big. Say, there is a river flowing outside your town and it has a very wide span and you are living in a very old styled house where there used to be open drainage for the water of the house to flow and for any reason the drain has broken. I have lived in villages and when we were small we used to make small-small 'Tikdis'. These used to be our sports goods, so to say! When one boy used to throw this 'Tikdi' in such a manner in the flow of the water that it would bounce on the surface two three times and go to the other shore. This sound that used to be created by this 'Tikdi' in the water is called 'Chhab-Chhabbiya'. Just imagine the speed of this 'Tikdi'! 'Chhokrao nadima kinnarey bessey ne paga naakhinney paachho lai le, chhab-chhabbiya karrey; chhua, la liya'!

Ammey toh samander ullechhyo chhey pyaara,  
Tammey fakta chhab-chhabbiya keedha re kinarrey|

Amonney malli chhey jagga motiyonma,  
Tamonney fakta buddbudda ollakkhey chhey|  
Nathi mhaaru vyaktittva chhannu koithi,  
Tammara prataphey baddha ollakkhey chhey|  
So Baap! The new discoveries or inventions

have extracted a very heavy price from us! In the twenty first century we welcome these technological and scientific advancements but we should take care that the old is not destroyed completely! So –

Khollanno khoondnaar dyonney rannaddey,  
Vaanjhhiyan menna maadi doyhala|

A village belle, who is full of faith says that I have tried to clean my sari very hard and have cleaned it. My chaplet or girdle is clean. First be healthy and you will be able to hear many 'Kathas'. A positive complain has come, 'Bapu! Has there been a mistake in choosing the place?' But what to do, the 'Ram-Mandir' has to be in 'Ayodhya' and the 'Katha' had to be in 'Kedar'! The 'Ram-Mandir' must be made with common consent and in 'Ayodhya' and I have said this even earlier.

The journalists were asking me that what is my take on religion and politics! My answer is that there should be 'Dharma' in politics but there should be no politics in 'Dharma'. And my definition of 'Dharma' is very simple, truth, love and compassion. If there is no truth in politics then what is such a politics? It is a mere deceit or copiousness. There has to be mutual love and respect in politics. I am talking about a non-political dialogue! Everyone should be happy and a common consensus should be arrived at! What is all this fighting and argument all about? If there is some delay, so what? Lord Ram favoured a dialogue! Please try to understand my feelings or commiseration! Today's age and times give this argument that to please a thousand, if one is even hurt, so what? But my 'Vyaaspeetha' will say that to please a thousand even the one should not be hurt! The 'Sutra' of 'Bharat' is, 'Sarvvey bhavantu sukhinaha'. The Hindus have not differentiated between ninety nine percent and one percent, neither the 'Sanaatans' have done so and nor the 'Bharatiyas' have done it! But it is painful, undoubtedly! There was a time when a childless woman was looked upon and ill-treated. When there was this practice among the kingly states that the king would have more than one wife then the childless queen was considered 'Anumanini'. The particular word for it is 'Annmaniti'!

Dil toddna kisika, yeh zindagi nahi hai|  
Gham doosaron ka lena kya yeh khushi nahi hai?

It is very beautiful prayer. But in the twenty first century if it is used less, it will be better. Or, if I may state the reality that if a mother has not borne a child but has cared for or nursed a baby in her arms then this is far greater and a purer act, in my opinion. Just turn it around and present a new philosophy or ideology. There is a great value of a mother's lap! Even if she hasn't borne the baby! 'Bharat' has not been borne to Mata Kaushallya but she loves him more than Ram. No mother should think that if they do not have a child they are barren. We should remove this word 'Baanjh' from our dictionaries. Reform and remove certain words from the society after all we are now in the twenty first century. This world is for everybody to smile and not for beating or riling someone again and again. Think like this! In the form of a 'Folksong' it might be good but with an amendment or add something new. Understand the greatness of the lap (Godi). In the villages the mother daubs the forecourt of the house with cow-dung. When the child has just learned to walk then out of sheer simplicity or a bit of naughtiness as the mother goes forward, he/she starts walking on the wet floor and the foot marks of the child get imprinted on it. The mother comes and daubs it again and child repeats walking on the wet floor. The poet seeing this play between the mother and the child catches it and says –

Leepyun ne goonppyun maaru aangnu,  
Paglinno paadnaar dyonney rannaddey,  
Vaanjhhiyan menna maaddi dohyallan|

So, some guests arrive in the house. Now, the girl has to serve food to the guest. Her parents have gone out and will be back in a while. Now how does the daughter tell the guest that there is nothing at home! So she acts as if she is pounding the rice. She picks up the mortar and starts pounding the rice. When she pounds the rice then the bangles in her hands make a tinkling sound or jingle. Now, she felt scared that because her bangles are making the sound the guest would guess that there is nothing at home and the girl is pounding the rice now. She thought that if this happens then the name and prestige of her family and ancestors shall be tarnished. So, what she did was that out of the seven or eight bangles that she was wearing, she removed the rest and just kept one bangle in her hand. Now, just one bangle made no sound! The noise is always of a crown, if one is all alone then where is the noise? Therefore, this story of one bangle develops the understanding of the person, develops the thinking. This is the glory of the

bangle. In this way, the elders have thought over each and every ornament on the various parts of the human body. The 'Bichhiya' or the toe-rings worn by the women and the rings in their hands they help to maintain a proper blood flow and also cleanse the veins! You may ask those who are knowledgeable on the subject and have studied the human anatomy. So, the ornaments have their own greatness!

Two ornaments of 'Medini-Mahi', the 'Sarita and the Kavita'. Now, where does the mother earth wear these two ornaments? The poet says in reply that the 'Kavita' she wears it around her neck and the 'Sarita' around her feet. With the sound of the flow of the stream the mother earth dances as if she is wearing anklets or trinkets on her feet! This sound that we hear of the gurgling flow of the 'Mandakini' is the trinkets of the mother earth. The gurgle of the Ganges is the anklets or the ankle-bells. And the poetry is sung by the throat. The one who has spoken these words, he has also given us this 'Mantra'. Whether it is the eleventh century or the twelfth or thirteenth let us leave this controversy for the historians to tackle but for our understanding, anywhere between the eleventh and the fifteenth centuries, a very able and learned 'Ramayani' came on earth and has extensively drawn inspiration from the 'Valmiki Ramayana' and the various other 'Ramayanas'. And the presentation of the various 'Alankars' are of his own, in other words, 'Svayambhu'. Such a great poet and the singer of the 'Ramayana', 'Kamba' is the poet of these lines and there is a description of Shankar in these lines. That is why I said that I am taking you all to 'Rameshwaram' from 'Kedar'. What is Shankar? I was going through the 'Kamba Ramayana'. It is a very exhaustive text. He has truly given a vivid description. Ahhaaa! What a description! Even the God of Sanskrit, 'Valmiki' will be in awe! And 'Kamba' has written in the Tamil language which is considered to be the sister of Sanskrit.

So, Sanskrit and Tamil languages are supposed to be sisters and Tamil too is an ancient language. The description goes that the holy Ganges flows out of His matted locks and the crescent moon adorns His forehead. Lord Ram is compared to an elephant here and this elephant is walking very slowly and merrily in its gait and in this way Sri Ram is coming closer to Lord 'Gangadhara' and I bow down and salute this Shankar, says 'Kamba'. And this reminds me of Tulsi. When Sri Ram stands up to move towards the famous 'Pinaak' at

'Janakpur' then He is like the rising Sun, when He is alighting the steps, He looks like a lion and while walking towards the bow, He has the easy slow paced gait of an elephant. Maybe that the feelings of 'Kamba' have embraced Tulsiji at this stage! So, he is venerating Lord Shankar. In the second 'Mantra' 'Kamba' says that calling 'Uma' very near and who had whispered the 'Ram Mantra' in her ear, Sri Ram is slowly going towards Lord Shankar. 'Sahasa naam sama suni Shiva baani'. 'Kamba' went on to say it in his own way and Tulsiji follows his own unique tradition. So, here we see 'Maharishi Kamba' seeking the refuge of Lord Shankar. He declares 'Ahillyaji' to be the 'Lokmata' or the mother of the masses. Just see the respect he has accorded! The sage totally changes the dimension or the view! He says that a little bit of the female agility (Chanchallya) came into play here. He holds Indra to be the sole culprit in this case. This topic, as written by 'Kamba' is worth studying! The journey is with Lord 'Vishwanath'. The constellation is going with the moon. 'Kamba' goes on using beautiful allegories one after another. Even my Tulsiji does full justice. My 'Thakur' asks, 'Bhagwann!

Whose ashram is this? Who is this? I have used this allegory once that to sit on your knees and offer 'Pranams' is the 'Ahillya' posture. This shape of our body matches with that of 'Ahillyaji'. Who knows how long 'Ahillyaji' must have been in this posture that she turned into a stone! When you kneel down and offer your 'Pranams' to the 'Buddha Purusha' or a temple or any place of your faith then please remember the 'Ahillya' within you while saluting! Who is there without any trace of 'Ahillyaji'? It is not necessary that one has to be a woman for this to be there. It could also be a man.

Then, Sri 'Vishwamitra' starts the description of Sri Ram in 'Kamba's' words. Ram just lifts the leg and He does not touch it; the wind blows and the dust of the Lotus Feet of the Lord falls on 'Ahillya's' stone like body and she springs to life! If there is waste lying on the side of the road and if you just show a lighted match it will burn immediately but the condition is, it has to be dry waste first! 'Jessals' sins were eradicated but for that the sins had to be counted, this sin, that sin and so on. And after that the boat became light. His life became light or



unburdened. He could go across to the other shore, who was on the verge of getting drowned. According to 'Kamba', 'Ahillyaji' is the 'Lokmata' and while lying in that state is not counting her sins but Tulsiji does refer to it. 'Main naari apaavan'. He made her admit this much but in the very next moment, 'Prabhu jagpaavan'. This for a few moments appears like a grievance, but then immediately the loving kindness of the Almighty comes to mind. 'Muni saap jo deenha ati bhall keenha, param anugraha mein mana'. If this curse would not have been given then maybe Lord, I would not have got your mercy! There the wind was blowing and the dust of the Divine feet flew and fell on it! 'Talgajarda' wants to add something here and please allow me to say;

Tumha upkaar Sugreevahi keenha|  
Ram milaay Rajpada deenha||

Here, Sri Hanuman is in between. 'Tumhro mantra Vibheeshana mana'. Today, here also my Hanuman has come to the rescue of 'Ahillya'. The wind blew, the air flowed or in other words 'Pavansuta' came, get up, I shall plead your case before the Lord. Here, in the form of the wind or air, Sri Hanuman came. The people who say that Sri Hanuman enters into the 'Ramkatha' only in the 'Arannyakanda' are unaware of the depths of this text! Sri Hanuman enters in the 'Balkanda' itself. He entered at the time of the Lord's birth. 'Seetala manda surabhi baha baau'! I have already spoken on this aspect during the course of the 'Ramjanma Katha' earlier somewhere. But in the case of 'Ahillya' the Lord Lotus Feet has been lifted and the Divine dust is ingrained on it, because the Lord has been walking bare footed. Sri Ram is not walking straight but steps where there is more mud so that His Divine Feet get smeared with more dust. The Divine Dust is anxious to touch the 'Lokmata'. The footprints of the Lord are clearly marked on the ground and more and more dust keeps on sticking to His feet. Today, when this dust will awaken the mother of the masses then my Hanuman comes to the rescue!

So, here Sri Hanuman comes in the form of a whiff of wind and is extremely delighted because He is getting an opportunity to touch the Lord's Divine Lotus Feet! Because, meeting the Lord face to face will only happen when he enters the 'Leela'! In this way, 'Hanumant' gets an opportunity to touch the Lord's Lotus Feet and on doing so, he is enabling the dust of the Lotus Feet to fall upon the 'Lokmata' and without counting her sins, she springs to life. This also goes to say that if there were sins, only then could she have

counted them! 'Jessa' had sinned so they were counted. There was accumulated dried waste which was burnt. 'Ahillya' is not a sinner but 'Kamba' just fleetingly touches upon it by saying that her feminine nature came into play! During this process of the wind blowing and the Divine Dust falling on her, 'Ahillyaji' does not say that I have sinned in this manner or anything like that. Tulsiji, of course adds, 'Mein naari apaavana' but 'Kamba' just brushes it aside. He further states that Lord Ram, along with 'Ahillyaji' goes to meet Maharishi 'Gautama'. Here, 'Kamba' brings him also into the picture and makes Lord says that 'Maharishi! Should I speak or you would like to say something? On hearing these Divine words, Maharishi's eyes welled up! And he says that Lord, You don't have to say anything. I heartily accept 'Ahillya'! She is sinless! This is 'Kamba'! At this juncture, all the 'Devas' come to Maharishi's ashram and say that you have declared 'Ahillya' to be sinless, it is absolutely true because Indra is the culprit in this case. We are ashamed of his conduct but you have cursed him to have a thousand holes in his body because he is a sinner and he has become disfigured or maimed! The 'Devas' were trying to plead on behalf of 'Indra' because after all he is their leader or the king of the 'Devas'. Please have mercy upon him! On hearing this, Sri Ram is smiling and 'Gautama' says that I shall make him even more beautiful. How? These holes shall become the 'Sunetra'!

Gautama shraap param hita mana|

'Tulsiji' takes the reference and says that 'Indra' became normal with two eyes and regained his splendour but these thousand holes turned into eyes when he witnessed the Lord astride 'Kamadeva' as the horse and all those present were able to see the Divine glimpse with only two eyes but this fortunate 'Indra' was seeing it with a thousand eyes and enjoying the Divine beauty of the Lord! So, this is 'Kamba's' 'Lokmata Ahillya'.

We are trying to have the 'Darshan' of the various forms of 'Ashta Murti' Shiva. And 'Svasambhavam Shankaram', the first form of Lord Shankar in the 'Manas' is the 'Vishwas-Shankar'. The second is the 'Guru-Shankar'. The third 'Murti' is 'Shree-Shankar' and the fourth is the 'Svayambhu-Shankar', 'Svasabhavam Shankaram svayambhu'. We were discussing about it yesterday. The 'Jyotirlingas' of Lord Shiva are all supposed to be self-made! There are five ways or 'Vidhis' to worship or do the 'Abhishekam' of 'Svayambhu Mahadeva'. The sixth

'Peethadheeshwara of Kailash Ashram, Vishnudevananda Giriji Maharaj' has given us the commentary or treatise on the Upanishads. He has also written a few compositions in Sanskrit. In those where he speaks on 'Svayambhu Shankar', is 'Vishnudevananda Dada's' worship or his Prasad! All the 'Mahadevas' are 'Svayambhu' only but 'Svasambhavam Shankaram svayambhu', we were discussing yesterday. I shall just add a little bit to it and then take up the next 'Murti'.

Five things have been indicated. It is a very beautiful commentary. Sometimes, 'Dadaji' has depicted a dialogue in Sanskrit between two sisters or friends namely, 'Mumuksha and Bhuhuksha'. In other words it is a dialogue between total salvation or final liberation and desire. 'Pujiyapada Baddey Maharajji's' dialogue in Sanskrit wherein he has added quite a few commentaries and out of those, the ones on the twelve principal Upanishads, where he speaks about 'Svasambhavam Shakaram', he has tried to awaken us especially by giving us the method of worship.

One, the time for the worship of 'Svayambhu Shankar' is supposed to be midnight. As such the most appropriate time for the worship of Shiva is the night time. Please pay attention, this is the rule. This does not mean that you shouldn't worship during the day time or do not do the 'Abhisheka' in the morning or do the 'Darshan' of 'Mahadeva' during the day time, nothing like that! You are free to do it. But the particular appropriate time for the worship is midnight. That is why we have added the 'Ratri' with Shiva. Shiva is the Lord of the night time, generally not of the day time. We don't say 'Shiva-din' but it is 'Shivaratri'! Like the line of 'Nitinbhai' written for the 'Buddha Purushas' says, 'Sahib jagg ne khatte jaaggey'. For the 'Buddha Purushas' their time for spiritual practices is generally the night time. This is a special type of awakening!

So, 'Dadaji's' commentary says that the mid night is the most appropriate time for the worship of the 'Svayambhu Shivalinga'. And I have learnt that here even in 'Kedar' people go to the 'Sanctum sanctorum' and worship at twelve, one or two AM at night. Because it has the scriptural sanction also. And as per my understanding, belief and knowledge, the time span between twelve and three AM is supposed to be the time of 'Mahadeva'. I am also telling you after practicing it a little bit. I am not speaking for the sake of speaking, Sahib! I am experiencing bliss in doing it! After all, I am a singer of the 'Ramkatha'. 'Krishna' happens to be our

entire 'Acharya' tradition but for me, nothing to match my Shiva! Shiva is Shiva!

Where there are special practices prescribed for the worship of 'Svayambhu-Shankar', the most appropriate time for it is twelve to three at night. Second, any one worshipping the 'Svayambhu Shivalinga' at night is forbidden from speaking or confessing his shortcomings. Shiva does not like it. We have become habituated of doing it all the time, Yaaron! Come out of it! We are sinners! We are liars! Dada says that while worshipping the 'Svayambhu Shiva' don't count your shortcomings. We are even taught to do it! Does the human being has no goodness or positives? This consecution or continuation was already there in the scriptures. Even 'Jagadguru' had announced the tradition of the scriptural 'Aparadha'! What 'Aparadha'? There needs to be some reform or amendment in the twenty first century. Say that I am your child and if I have erred, after all you are my Father! Push me away, throw me out of this place! I shall go away!

My dear brothers and sisters, while worshipping the 'Svayambhu Shiva' just wave the green flag! Even if there are mistakes or faults of innumerable births! Don't lament and pronounce your faults. Say with pride that I am your son! If not 'Gangajal' I am carrying my tears with me! The third thing, in the worship or service of the 'Svayambhu Shiva' the use of any material or things is forbidden. No Gulal or Abeel or Ghee. You don't need to overload Shiva with too much of milk. Instead, go and give that milk to any hilly child. If you are very keen then just offer a little bit, no need of too much. And when such questions are asked to those who are seated on the seat of Dharma then their reply too says that more the merrier! Please be a bit practical. Please understand Dharma as the Dharma should be! If by our offering milk, 'Kedar' will be pleased then here you see the milky Ganges flowing. The name of this Ganges is 'Ksheer-Ganga'. From this point you will see a white river flowing.

So, the first is the midnight, second is not to confess your faults that I am sinner! No! Leave all this aside, Yaar! What sin have done? After all, we are humans and small or big mistakes do happen by us, so what's the big deal? This in no way means that you are being given the freedom to go on repeating your mistakes! But, if they have happened, just forget it and move forward with a conscientious mind of not repeating them.

Ya toh qubool kar mujhhey meri kamzoriyon ke saath,  
Ya phir chhoddey mujhhey meri tanhaaiyon ke saath|  
- Dixit Dinkauri.

Tulsidasji, concludes the 'Manas' with what belief or trust?

Mo sama deen na deen hita|

I am poor! Just once, I have said that I am poor! Who else is there other than you who will help or uplift the poor or the downtrodden? Now, it is your responsibility, why should I fear?

So, don't go on pleading your mistakes and no need for any material or things for the worship. If you have tears then perform the 'Abhisheka'. Or use a little bit of water for it. The fourth rule for the worship of the 'Svayambhu Shiva' is that don't ask for anything at all! Nothing at all! You have got me here, I have got everything. We are habituated and our desires or wishes are unlimited. We are all the time engaged or entangled in them. Fine, we are ordinary mortals and are bound to have desires or wishes but there should be no demand, it the fourth sutra. It might be a bit difficult for materialistic or worldly people like us. But no demands to be put forth, nothing whatsoever! His name is 'Avadhar Daani' and He can't stay without giving. The fifth sutra 'Vishnu Dada' gave is that before you return, if your desire is fulfilled or you have got much more than you could ever dream of then please include one and all in it and distribute it.

Bas aettli samajh manney Parvardigaar de|

Sukh jyarrey jyaan malley tyaan baddhaana vichaar de|

The eighteenth chapter of the 'Bhagwadgita' is called the 'Mokshasannyaas Yoga', I had mentioned this even in the last 'Katha'. 'Sannyaas' means to give up everything! 'Mokshasannyaas' means that even if you are given total liberation then you can even give it up! But the Almighty, who is the giver shall not refrain from giving. At that time, share your blessings with everyone. In this seventy two years of my journey, I have seen millions and billions of beggars and Fakirs like 'Mareez' who are the real 'Purandaras'! What a personality! I have seen him and heard him recite his presentations in the 'Mushairas' also. Tattered 'Kurta' and slippers made out of tyre soles! And just see his concept and the contemplation! Just bless me with this much understanding my Allah that whenever I am blessed with happiness, at that moment I should not become selfish but would like to share it with one and all.

Peethama mhaaru maan satat haajrithi chhey|

The 'Shaayar' says that I go to the bar regularly as a routine, which is why I am respected! Mareez Sahib! Please come, please come! Adaab! Adaab! Because my

presence is marked there daily.

Peethama mhaaru maan satat haajrithi chhey|

And if Morari Babu wants to recite these words of 'Mareez' Sahib with the displacement of a few words then how would I sing? I have been singing for the past so many years on the 'Peetha'. Otherwise, who would even recognize Morari Babu? 'Pann peetha par Talgajardanu maan niranantar haajrithi chhey'. I don't take any vacation, Yaar! If there are ten days blank in between then I think that should I fix up a 'Katha' in between?

Peeth par mhaaru maan satat haajrithi chhey|

Galliyon ma jaai bhattku toh manney konn aavkaar de|

Duniyama kaikano hun karajdaar chhun 'Mareez',

Chookvun baddhanu den jo Allah udhaar de|

In the world we own so much to so many people? First, our parents who have given us the birth. The one who first fed us milk, we owe to that person. We owe to our teachers. The teachers, professors, Guru, we owe them. The one who has blessed us with a pure and a Buddha life, we owe to the 'Buddha Purusha'. The owners and masters who gave us employment, we are indebted to them. Indebted to our friends and relatives. 'Mareez' Sahib says that I am indebted to so many people in the world. How will I be able to ever repay all of them?

So, the midnight is the time for the worship of the 'Svayambhu Shiva'. No confessions of your shortcomings. Nothing required for the worship. No desires or wants. And the fifth is that He will never let you go empty handed. When the daughter goes away even from the house of the poorest of the poor, she never goes empty handed. Don't ask! And when you get, distribute it to one and all. This is the 'Svasambhavam Shakaram' of Lord 'Ashta Murti'!

The journalists were asking me that what my take on Dharma and politics is. My reply was that there should be Dharma in politics but there should be no politics in Dharma. And Dharma means, truth, love and compassion. If there is no truth in politics then what is its value? It is just a deceit or eye wash! There should be mutual love and respect in politics. My definition of Dharma is truth, love and compassion. It is a must to have Dharma in politics but no politics in Dharma, whatsoever! I am talking about a non-political dialogue!



## *Katha – Darshan*

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- ♦ 'Manas' is a text of the symbolic language. Its language is very mystical.
- ♦ That which is eternally awake, is Dharma! That which induces unconsciousness, cannot be Dharma.
- ♦ There should be Dharma in politics but there should be no politics in Dharma.
- ♦ To realize God is not that difficult but to get His love is not easy.
- ♦ We need someone who shall walk behind us and protect us.
- ♦ The 'Buddha Purusha' is not awake for 'Jagdeesha' but the 'Jagdeesha' is awake for him.
- ♦ As one moves towards Buddhahood, his difficulties and problems start multiplying.
- ♦ With poison in the throat to be in a blissful state is very difficult.
- ♦ A true disciple can read the mind of his Guru and the Guru can read the disciple's soul.
- ♦ The wickedness of our nature at times prods us into committing the gravest of sins, like being opposed to the preceptor!
- ♦ The one who wants to enjoy the 'Bhajan' will have to give up his/her cleverness.
- ♦ Infatuation is a type of an ailment but it is very short lived.
- ♦ Service is not an act but it is a feeling or an emotion.
- ♦ The trust does not worry about any gain or loss.
- ♦ Love cannot see any one's misery or sorrow!
- ♦ Your 'Maun' has the power to 'Shut-Up' a very vocal person. That is why practice 'Maun'.
- ♦ Going up or attaining a height is indeed glorious but it is equally glorious to go underneath deeper and deeper.
- ♦ Art at times makes an individual subservient but true knowledge or wisdom makes one independent!
- ♦ You don't attain anything by changing your place but do attain a lot by changing your understanding.
- ♦ Not being opposed to anyone (Virodha) in the world is called true understanding or 'Bodha'.
- ♦ We cannot be secure or protected without truth. If at all anything will protect us, it is only the truth!

## 'Vishwas & Prema' are 'Ardhanareshwara'!

Baap! On the basis of the 'Ramcharitmanas' we are trying to do the 'Darshan' of 'Manas – Shankar' during this 'Katha'. In the Sanskrit language the word 'Shankar' has many meanings. 'Shankar' means 'Yagna'. 'Meghnaad makha karahi apaavan'. 'Meghnaad' is performing an impure 'Yagna'. He is a 'Khala' or a scoundrel, he is a sorcerer (Mayavi) and tormentor of the 'Devas'. If his 'Yagna' is completed then it will become extremely difficult to vanquish him in the battle. I shall destroy this 'Yagna' being performed by 'Indrajeet' and today in order to help the son of 'Ravana', even if Shankar Himself comes, it will not stop me from killing 'Indrajeet'! Ram, Krishna, the ten Avatars or the twenty four Avatars, all have to go back. Even if they are 'Brahmma' but Shiva is the 'Parabrahmma'. There is a 'Raga' named Shankar. There are many a great musicians sitting in the 'Katha' who say that after this 'Katha' they shall do the 'Riyaz' or practice their music even more. Many youngsters have expressed that this is our first 'Katha' and we generally don't go here or there. We sit in our tents and do the 'Navaah Parayana'. Such observations make me feel younger from seventy two to thirty two years of age. Those who are seated here, in order to see them we need to open our eyes and the ones who are floating in the skies in the spirit form, in order to experience them, we will have to close our eyes.

The 'Raga' Shankar is the son of 'Megha-Malhar'. We have eighteen 'Puranas' and out of them the 'Skanda Purana' is a very exhaustive text. One of its 'Khanda' is known as the 'Kedar Khanda' and it is very elaborate. In the 'Kedar Khanda' there comes a 'Katha' wherein Sri Narada did 'Tapasya' at 'Rudra-Prayaag' in order to appease Lord Shiva. Yesterday, I had discussed a few 'Sutras' for the appeasement of the 'Svayambhu Shankar' remembering the commentary of 'Vishnu Dada', wherein, the devotee is forbidden to ask or demand. If 'Vishnu Dada' was aware of this fact then for sure 'Narada' is also aware, which is but natural. 'Narada' said that whatever you are pleased to give me, I will gladly accept the same but kindly see that it is permanent in nature. To which Lord Shiva said that 'Narada', I am giving you six 'Ragas'. In order to receive these 'Ragas', Sri 'Narada' puts his 'Veena' in front so that they can be stored in it even if it slips out of his hands. Listen to our 'Bharatiya Kathas' my dear youngsters, they are indeed wonderful! 'Mahadeva' is very pleased. Because, 'Narada' was not supposed to ask, he did not stretch his hands out. The devotees or the surrendered disciples of great personalities maintain their self-respect and excellence.

Hun haath ne mhaara faillaun toh taari Khudaai duur nathi,  
Hun maangu anney tu aapi de ae vaant manney manjoor nathi|

- Nazir Dekhaiyya

If I stretch out my hands to ask then your benevolence is not far but why should I put out my hand? If I have to ask and then you give, somehow, this doesn't appeal to me! This is a sort of dignity or self-respect one has! The art at times tries to enslave the person whereas the knowledge makes him independent. There is a difference between art and knowledge. Even in knowledge or 'Vidya', especially the 'Yoga-Vidya, Brahmna-Vidya, Veda-Vidya, Paraa-Vidya and all! What our musicians play, I don't term it as an art, I feel that it is a special type of knowledge or 'Vidya'. What is presented is not a 'Folk Art', instead it is the 'Folk-Knowledge'. Though, the word art or 'Kala' is not bad but it binds whereas the 'Vidya' liberates us! 'Saa vidya yaa vimuktayye'. Knowledge is that which liberates!

So, 'Naradji' put forth the 'Veena' and Lord Shiva understood that he is a seasoned campaigner! Then, He gives him the six 'Ragas'. The first 'Raga' was 'Bhairava', the second was 'Malkaunsha', the third was 'Hindol', the fourth one was 'Deepak', fifth was the 'Shree-Raga' and the sixth one, 'Megha-Malhar'. When Lord Shiva gave these 'Ragas' to 'Narada' duly encrypted in his 'Veena', his hands began to tremble because the 'Veena' had become very heavy because of the weight of the 'Ragas'. Every instrument is heavy and glorious, please don't make it light or ordinary. Why does 'Talgajarda' invite these different experts or accomplished practitioners of these 'Vidyas'? Because, they are all the 'Kailashi-Vidya' where, 'Sakala kala gunnadhama', the supreme personality or the Almighty resides. Every 'Raga' has its own family. At

'Rudra-Prayaag', Sri 'Narada' was given six 'Ragas' and thirty six 'Raginis'. Then the offshoots of each 'Raga' and the 'Megha-Malhar' has eight sons. 'Raga-Shankar' is the son of 'Megha-Malhar'. There is a little difference between the Hindustani classical and the Carnatic traditions but the main root lies in the 'Kedar-Khanda'. In comparison, the western music seems to be very light or if may use the word cheap! Even that would have emanated from this primordial source only. So, Baap! 'Shankar' is also a 'Raga' as well as the 'Kedar' is also a 'Raga'.

Today, a youth has asked me that, 'Bapu! In the filmy music where all do we get to see the compositions in 'Raga Kedar'? Arrey, Yaar! It must be at many places. For us, the residents of 'Saurashtra', 'Kedar' is our lifeline! If 'Kedar' would not have been there then 'Narsihji' would not have been there and if 'Narsih Mehta' was not there then there would not have been any 'Bhakti' or devotion on earth. 'Narsih Mehta' in his own right is an embodiment of 'Vishwas' or firm belief. Even Sri 'Soordasji' has written quite a few 'Padas' in the 'Kedar-Raga'. The 'Ashta-Sakhas' too used to sing many 'Padas' in the 'Kedar-Raga'. In the film 'Mughal-e-Azam' also the 'Kedar-Raga' has been used-

Bekass pe karam keejiye Sarkaarrey Medina|  
This prayer is also in the 'Kedar-Raga'-  
Humko mann ki Shakti dena, mann vijay karrein,  
Doosaron ki Jai se pahalley khud ko Jai karrein|  
- Film Guddi

The 'Haar-Mala Vyakhyaan of Narsihji' is also composed in 'Kedar'! I have to once do the 'Aakhyaan' of 'Narsihji's daughter, Kunwar Bai'. There are certain ballads in our tradition which are instrumental in improving the households and life of people. Through the medium of folk songs, 'Padas', stories, etc. help in benefitting the day to day lives of innumerable people. These ballads have done some great work of unifying the society. In the 'Premanandi' traditions, these balladeers use to travel from village to village, lane to lane, house to house, singing and narrating the invaluable messages contained or passed on by traditions of our land. How should the mother-in-law be, what are the duties of the daughter-in-law, the sister-in-law, light would be thrown on these very mundane but very useful day to day tips of a healthy and a happy family. Now, most of the MILs have improved or reformed! I have said that 'Tulsiji' has written the 'Ramkatha' in such a way that through it, we can see the traits of the material world, the spiritual world and the Divine world! When a daughter goes to her in-laws place after hearing the 'Katha' then I have the right to

tell you or ask you because, I have given you something. If any daughter gets married after hearing my 'Katha' then she automatically becomes the daughter of 'Talgajarda' and I her father! And as the father, I get the right to tell her something! When you go to the in-laws house after marriage then as a rule, whatever be the household situation there, please do not discuss their shortcomings with your parents side of the family, instead, always speak about their goodness or greatness!

All this is taught through the medium of the ballads. If you are desirous of meeting God, that can wait a bit but first learn to understand and deal with the world around you correctly. When a daughter gets married then her principal focus should be her husband. Whenever Mata Parvati goes to meet Lord Shiva, she has never gone without a proper make-up. If I remember the 'Kedar-Khanda' then whenever she has gone to the Lord, she has always had a very pleasing and a joyful countenance. The Almighty will automatically be pleased if the husband is pleased. And even the husbands need to bear this in mind that the Divine Mother too will be pleased if your wife and the other members of your household are pleased. Therefore the husband and the wife should be the prime focus in either case. I would like to tell the youth that today, you have the internet or the 'Google' at your command and through them you can see any scripture at any time you choose. Each daughter or the daughter-in-law should understand their duties and responsibilities. To give up everything and become a 'Sannyasin' is very easy but to lead a householder's life against all odds or trials and tribulations is not easy at all! That is why, my Shankar is not a 'Sannyasin', but He is a householder. 'Shankaracharya' is a 'Sannyasin' but the root or the primordial entity of whom he is an incarnation is a householder. Let us learn from His life.

The 'Ramcharitmanas' says that the entire 'Janakpur' came to 'Chitrakoot'. After her marriage, Ma Jaanki is meeting her mother 'Sunainaji' for the first time and that too under such trying circumstances. Ma Sunaina is after all the 'Maharani' of Sri Janakraj so after paying her respects and meeting Mata 'Kaushallya' she seeks her permission to take Ma Jaanki to her camp to meet her father. Mata 'Kaushallya' consents without any hesitation and the mother and daughter go. Maharaja Janak was busy in a discussion with the elders of 'Ayodhya' trying to find out a plausible solution to this crisis. Both Sri Ram and Bharat are not willing to take on the responsibility of 'Ayodhya'! In this situation

wherein the 'Param-Prema' is overflowing from both the ends, Maharaja Janak is very cautious so that his intellect should not commit a trespass of anyone! Maharaja returns to the camp quite late and the father and daughter meet for the first time after the daughter's wedding. Their eyes well up seeing each other! And Sri Janakraj just says this one sentence, 'Putri pavitra kiyye kull douu'. My dear, today you have purified or honoured both our families. The way you are conducting yourself in your in-laws place, hearing that, my heart swells up with pride! The Ganges could only purify three places, namely, 'Haridwar, Prayaag and the Ganga-Sagar Sangam'. But my dear daughter! Your conduct and flow of life has purified the entire creation!

Those who get married after hearing the 'Katha', their responsibility increases manifold. After her marriage, 'Kishoriji' is meeting her parents after a while and that too in exile, in the forests with the vows of poverty or 'Udaaseena Vrat' and wearing 'Valkal' clothing! After a while the parents notice that their daughter's mind is somewhere else. Sri Janakraj enquires as to what is the matter to which Ma Jaanki says that when my mother-in-law is present then it is my duty to be there, in their service! And she leaves immediately for the 'Ayodhya Camp' to serve and fulfil her duties towards the husband's family. At that time, the father had tears of joy, pride and extreme affectionate love for his child. After attaining a certain height or stature then why go on the path of 'Sannyas'? Promise to lead a fulfilling life at that height itself! Our 'Kathakaars' have done this service. The 'Bhagwadkatha' has tried to reach each and every aspect of our lives.

In Mata Sita eyes there is her husband, her mother-in-law and other family members. So, Ma Jaanki takes leave of her parents late in the night at 'Chitrakoot'. The sweetness and pleasantness of life comes from the 'Katha'. The one who marries after hearing the 'Katha', then the responsibility is that much more. You are now initiated and to deceive or cheating the initiation is a crime. This is a normal behaviour and judgement then please keep this distinction of behaviour in tact! Just think that at 'Chitrakoot' there are the 'Paakari, Jamun, Tamaal and the Rasaal' trees. On the 'Neelgiri' mountain where Sri Bhusundi stays, we don't see the 'Jamun' tree there. Why has Tulsiji shown the 'Jamun' tree at 'Chitrakoot'? The 'Jamun' tree represents Lord Ganesha and He is the 'Devta' of judgement or distinction and that is why we notice a lot of general familial understanding and judgement here.

The greatest distinction is or Sri Bharat. He is the 'Param-Premi'. So, the 'Vivek' is a must, Baap! Plant the 'Jamun' tree in your courtyard! Lest, with the extra sweetness of love, you don't get afflicted by 'Diabetes' and that's why eat the 'Jamblang' fruit which is supposed to be good for diabetes. When you are living in this world, keep your love of the highest order or outstanding. Growing in stature is as important as having deep roots or being firmly grounded. If you go very high then there is always the fear of falling down but the one who goes down deep in the ground then the 'Kedarwasi' has to come to us! One should learn how to fulfil the behavioural requirements of family and the world. 'Narsih Mehta' got his son married and in 'Kunwar Bai's Mamera' function Sri Krishna had to come and help. Please don't give up your belief or trust. Speaking on the basis of the 'Manas', love and trust are synonymous. I have no objection with the fact that you say I love so and so or trust such and such person. Where there is trust, there will be love and where there is love, trust has to be there! 'Binu Biswas bhagati nahi hoi'. 'Bhakti' means love. Belief and love are the two parts of the 'Ardhanareshwara'.

Yesterday, I got a note which read, 'Bapu! You are going on avoiding our question that you believe in which trust? Whether the belief of the 'Dhruva' or the pole star which remains constant or the belief in the form of Shankar or that of 'Kailash' or the one of the 'Akshaya Vatt' or the pot for milking the cow', which is your 'Vishwas' out of these? 'Vishwas is Vishwas'! I would like to say that my trust or firm belief is of the 'Akshaya Vatt' because the 'Pralaya' or the total dissolution of the creation takes place but the scriptures declare that the 'Akshaya Vatt' remains as it is. The trust should be such that the entire world may end but the trust of the 'Bhajanandi' remains intact. This entire 'Katha' is there in the 'Vinay-Patrika'. The 'Prayaag' is at the Lotus Feet of the Lord. The dark portion of the Lord's feet is Sri 'Yamunney Maharani'. The lustre or the brilliance of the toe nails of the Lord is Ma Ganga and the lines in the feet of the Lord are Ma Saraswati. So, this 'Ramcharan Prayaag' is depicted in the 'Vinay'! Sri Tulsiji was asked that if you declare the Lotus Feet of the Lord to be the 'Prayaag' then, what is the 'Akshaya Vatt' in it? To which he said that the love of the Lord's Lotus Feet is the 'Akshaya Vatt'. It is said that Lord Shankar is the destroyer or say the renewer! But, He too does not destroy the 'Akshaya Vatt' because, He himself is the



embodiment of 'Vishwas'. There is no need to become very knowledgeable, just become a 'Param-Premi', that's all! The characteristic of knowledge is that it remains 'Ek Rasa' or is complete but the love is never 'Ek Rasa' or stationary, Sri Narada says, 'Pratikshana Vardhamaanam'. Love increases every moment! The 'Akshaya Vatt' always remains green and in bloom and in the same way we should have a homogenous mixture of love and trust in life. After all, we are the worldly lot but should never give up distinction or proper judgement (Viveka).

Shankar is the pinnacle of love but His behaviour and judgement of the world is unique and worth learning. Therefore, in the 'Kedar Khanda', whenever Ma Parvati goes to meet Lord Shiva she is never without full make-up. She is the primordial Divine Mother but she is adept in her behaviour with the world or for that matter her husband! Even when she would go to serve food to the Lord, she wore her make-up and went because she was serving her Lord! The origin of the sixteen forms of make-up (Solah Shringar) is the 'Kedar-Khanda'. In the 'Jinsutra' of Lord Mahaveera the discussion about the attributes of the 'Buddha Purusha'

are principally those of Lord Shankar! Here, it has just come down! This is not any criticism but just an observation. Your 'Digambari' has also come from my Shankar. Its 'Acharya' is Lord 'Kedarnath'. To overlook Lord Mahadeva and credit anything to be your own discovery or invention, in my opinion is a 'Praggya Aparadha'! The same to same sutras are there in the 'Jinsutras'. The splendour of the lion, the self-esteem of the lion, the detachment of the wind, the innocence of the fawn, the freedom of living of the snake, the disinclination of the animals and so on are all the sutras of my 'Mahadeva'. Lord 'Mahaveera' has distributed the Prasad and I respectfully welcome it. But the 'Adi Shiva' is the 'Omkaar'! There are many types of bath. Just sprinkling of the water on the body is also a type of a bath. If the one who has taken a dip at the 'Teertha' criticizes the one who hasn't then he is diminishing his own 'Punya' in this way. During the early part of the evening when the cows are returning home after grazing then the dust which flies around by their hoofs, and this dust if a speck of it also settles on the head then this too is a particular form of a bath! The 'Vaishnava' tradition says that if for any reason you are unable to

bathe then if you take a speck of mud from the 'Tulsiji' in your home and apply it on your forehead then this too shall be deemed as a bath. You are outdoors and the sun is shining, at that point if there is a little rain then to bathe in this water or even a few drops falling on you is the 'Divya Snaan'! When the 'Buddha Purusha' has performed the 'Abhishekam' of his 'Ishtadeva' or has done a 'Pooja' and gives you the 'Charanodaka' which you sip and apply it on your head, it is your divine bath! According to the time and place certain amendments are necessary. Any culture is based on nature!

The second form of 'Shringaar' is to wear clean clothes after the bath. Many a great personalities, every day wear only new set of clothes. In our case, wearing washed clean clothes every day after the bath is our make-up. The third is to apply a 'Tilak' as per your family tradition or according to the practice ingrained in your tradition is the third 'Shringaar'. The fourth type of make-up is the applying of kohl in the eyes which generally the women folk do. The scriptures give you the liberty to apply Kohl! In certain practices, even the 'Mahatmas' used to apply kohl in their eyes. Though, this is the part of the 'Tantrik Sadhana' and no need to get involved into all that. If at all you are keen to apply then apply the 'Kajra Mohabbatwala'! When we were small then, Ma used to apply a tiny mark of kohl on all of us. The kohl in the 'Kedar-Khanda' is called 'Netra-Ranjan'. The fifth make-up is to pin a mini garland in the hair. The sixth is wearing ear rings or 'Kundala'. Seventh is wearing of a nose ring or 'Nathani'. The eighth is to do the hair style according to one's choice like leaving the hair open or making a bun or a pony tail or to braid the hair. The ninth is wearing different bangles in the hands. To anoint the body with sandal paste or other perfumes is the tenth make-up. To wear a waist band (Kardhani) is the eleventh 'Shringaar'. Wearing of trinkets or anklets is the twelfth. Chewing of the betel leaf (Paan) is also a part of the make-up because in those days a natural colouring for the lips was this. Cleverness or dexterity is also considered a 'Shringaar'.

There is so much contained in the word 'Shankar' and we are trying to study the same through our topic of 'Manas-Shankar'. Goswamiji says that Shankar is revered by the entire creation or He is 'Jagatvandyay'. The Sur, men and Munis, all bow down before Him. By 'Sur' I mean the selfish lot! Even these self-centred or selfish people too bow down to Him. 'Muni' means those who are engaged in the welfare of

the society or the world at large. The 'Devas' are selfish and very deft in fulfilling their personal objectives. In other words, both the selfish as well as the benevolent i.e. 'Svaarthi & Paarmarthi' salute Him. Whereas, the man is a bit of both or so to say that the middle path is that of man. You could not become a 'Deva', no problems! You couldn't become a 'Muni', no problems but at least let us try and be humans and bow down to 'Mahadeva'. 'Sur nara muni saba naavahi seesa'. One meaning of 'Sheesha' is mirror. When you bow down to Shiva then let your mind or head be like a mirror which clearly shows that I am bowing down out of sheer respect and devotion. There is no impurity in the mind! My intellect is not transgressing or there is no indiscretion on its part. My mind (Chitta) is not disturbed or distraught. And if at all I fall then my faculties shall remain firm (Achyuta), in order to reflect this feeling the allegory of a mirror is used. Who is the one who bows down like this? If I go to the 'Mahabharata' then my eyes first see 'Upamanyu'. He is the one who's mind or head reflected through and through like a mirror. After committing the mistake, he realized that he is at fault and then this clarity sets in. The other person whom I can pin point is 'Gandharvaraj Pushpadanta'. And Ma Bhawani whenever bowed down to Lord Shiva, she had this purity and clarity. If one can offer the salutations or bow down in this manner then Sri Brahmmananda says –

Shiva naam jo uchharrey, toh saba paap dosha haarrey,

Brahmmananda na vissarrey toh bhavasindhu paar taarrey]

Shivji teri jataa mein bahati hai Gangadhaara]

Such a Lord Shiva is very natural or original and whenever He concentrates on the form of the Divine then 'Laagi Samadhi akhanda apaara'. We are talking about such an 'Ashta Murti' Shiva of the 'Manas'.

The next 'Murti' or the fifth idol that I would like to discuss is the 'Kandarpa Murti'. 'Kandarpa' means 'Kamadeva' and 'Kandarpaham' means the slayer or the destroyer of 'Kamadeva'. This is the fifth 'Murti'. If we take this meaning then this shall be an error on our part because this very Lord Shiva had blessed 'Rati'. Shankar here is a 'Ramdanta' i.e. the giver of 'Rama', 'Tumharrey bhajan Ram ko paavai'. Hanuman is Shankar! And Shankar is the destroyer of the 'Kamadeva'. He first gives to 'Rama' and then feels that I have blessed him with the 'Rambhakti' or the devotion of Sri Ram or made him 'Ramamay'. Nothing should become a hindrance

for his devotee that is why at times He takes up the role of the destroyer of 'Kama' or any obstacle that comes in between. But that 'Kama' should be destroyed is not at all the purpose of the objective of the 'Manas'. The 'Manas' says that the existence of 'Kama' is essential. In spite of being the destroyer of 'Kama', Lord Shiva gets married and establishes the household. For ages this canard has been spread by the so called religious personalities that 'Kama, Krodha and Lobha' should be eradicated and man should be liberated from their influence. It is a good idea and maybe as a theory it is fine but if it does happens, then the day to day life will be affected. That is why, Lord Buddha said that the right balance is necessary in life. On the basis of the 'Manas' my Vyaaspeetha has many a times said that for the proper functioning of the human body, we need 'Vaata (Wind), Pitta (Bile) and Kaff (Phlegm)' to be present in the right proportion. The moment their balance is disturbed, a person becomes sick. That is why, Lord Shankar is the 'Kamahanta' meaning that the human mind should not be engrossed in 'Kama' than what is bare necessity. But, if 'Kama' is completely destroyed then this world cannot function. When the 'Kama' got burnt, Tulsiji has given a very scary picture of the universe for all of us which was detrimental in the normal functioning of the world. Lord Shiva can destroy the 'Kama' but for the worldly people like us this fifth 'Murti' teaches us these five things. Therefore, I shall take up these five sutras, which are originally a part of the 'Shiva Sutras' and have subsequently also found a place in the 'Jinsutras'.

The glory or the splendour of the lion, 'Shaardoola charmambaram'. Lord Shankar possesses the splendour of the lion. The lion will never be a part of a crowd. He will roam all alone in his own majestic glory. Why does my 'Mahadeva' sit all alone on the Mount 'Kailash'? The Yogis, Kinnaras, Yakshas, Gandharvas, and the evolved and awakened 'Buddha Purushas' can go there but they don't stay there for long. Lord Shiva therefore is not a part of any crowd and is glorious and independent like the lion and that is why He is the 'Kandarpahanta'. You will normally not be able to see the conjugal life if the lion because he is the king of the animal kingdom and the king's pastimes are not public! But, as such, 'Karahi bibidha bidhi bhoga bilasa'. The household life of Lord Shiva too is very enlightening for man. Therefore, the 'Kandarpahanum Shankar' has the splendour of the lion.

He has the self-esteem of an elephant. The

elephant is supposed to be a very glorious and majestic animal. At one time, the rulers or emperors would only travel on an elephant back. You might have seen that the elephant walks on his very carefree and a steady gait oblivious of the wayside barking dogs. The 'Kandarpahanum-Shankar' is the one, who was abused by His own father-in-law 'Daksha' but He just overlooks all that in the same way that the elephant shrugs off the barking dogs. The one who wants to do 'Bhajan' should learn from this trait of the 'Kandarpahanum-Shankar' of being equipoised in all circumstances.

The unscheduled or indefinite dwelling of the snake is another trait of the 'Kandarpahanu-Shankar'. The dwelling of the snake is not decided or certain from before. In the same way, the 'Bhabhoot Shankar' too does not have a fixed place of stay as such. He is sometimes in 'Kashi' or at another at 'Kailash'.

The next trait of this 'Kandarpahanu-Shankar' is that He is totally detached or unaffected like the wind. The air or wind constitutes our life breath and is most essential for our life but it just comes and goes. So, the air is totally detached. The person who shall attain this detachment of the wind while performing his austerities then he will gradually attain the total unattached state of Lord Shankar or comprehend His spiritual practices a little bit.

The innocence of a fawn. The eyes of a fawn (Baby Deer) are innocent. That is why the absolutely

In the 'Jinsutras' of Lord 'Mahaveera', the attributes of the 'Buddha Purusha' are all applicable to Lord Shankar. Here, it has incarnated. And there it is assimilated. It is not any sort of criticism but just a mere observation. Your 'Digambari' too is the blessing of Lord Shankar. Its 'Acharya' is Lord Kedarnath. To overlook 'Mahadeva' and credit yourself to be the author or the discoverer is in my opinion a 'Praggya Aparadha'. The identical 'Sutras' appear in the 'Jinsutras'. The splendour of the lion, the self-esteem of the elephant, the detachment of the wind or air, the innocence of the fawn, the unscheduled dwelling of the snake, the disinclination of the animals, are all the sutras given by my 'Mahadeva'. Lord 'Mahaveera' has distributed the Prasad. I welcome the same. But, the Adi Shiva is the 'Omkaar'!

pure and clean maidens are called 'Mriganayani' in our texts. There is this simplicity or innocence found in the deer and one name of Lord Shankar is 'Bholleynath'. This too is a form of this fifth 'Murti' of the 'Kandarphanu-Shankar'.

Another form of Lord Shiva is 'Gangashashankapriya'. We all are purified or cleansed after bathing in the 'Ganges' so it is believed and indeed we become! This Ganges flows from the matted locks of Lord Shankar and just because it is so, Lord Shiva is not only pure but He is an embodiment of eternal purity. In fact to the contrary, the Ganges gained in stature by flowing from His matted locks. The Ganges can purify the 'Jeeva' but the 'Shiva' purifies the Ganges! Lord Shiva is pure from top to toe! This is the attribute of the fifth 'Murti' of Lord Shankar.

Now, let us take up the 'Katha' a little bit. Last we had seen that in the 'Balkanda' the glory of the Lord's Divine name has been sung by Goswamiji. Then Sri Yagyavalkaji Maharaj recites the 'Shiva Katha' in reply to the 'Ramkatha' asked by Sri Bharadwaji at 'Teertharaj Prayag'. There, the 'Shivakatha' comprises of the description up to the wedding of Shiva and Parvati. Lord Shiva returns to mount 'Kailash' after his wedding along with Mata Parvati and then there is a very dignified and short description of their past times wherein the Divine couple spend their conjugal past times and lead a very healthy and fragrant married life. In time, Lord 'Kartikaya' is born who is supposed to be the symbol of manhood or human pursuits. He liberates the demon 'Tarakasura' and in turn makes the 'Devas' free from fear and happy!

Lord Shiva is seated under the Veda described and universal 'Banyan Tree' on 'Kailash' and Mata 'Parvati' comes decked up in all her divine finery and offers her 'Pranams' at the Lotus Feet of her Lord. Here, she is not 'Tulsiji's' 'Parvati' but she is from the 'Kedar-Khanda'. Lord Shiva respectfully welcomes her and the 'Ramkatha' begins at this juncture. Mata 'Parvati' asks the Lord that kindly tell me, what is the 'Ramtattva'? In my last birth, I doubted the Almighty and in order to test Him, assumed the form of 'Sita' and thereby you disowned me. I immolated my physical body in the sacrificial fire and by sheer good fortune and Divine blessings I could again come to you in your service, but very sadly, my doubt still persists. Please try to explain to me as what is the 'Ramtattva' through the medium of the 'Ramkatha'. Hearing this, the Lord was verily pleased and got immersed in the 'Dhyaan-Rasa' and

finally, extricating His mind from the depths of bliss, He thanked Mata 'Parvati' profusely for asking such an important and universally uplifting question. 'Devi! You deserve my heartiest gratitude and pleasure, for this enquiry! You are most benevolent in this entire creation because you have enquired about such a divinely purifying and fulfilling 'Katha' which shall purify the entire creation like the holy Ganges. Devi! Ram is that primordial entity that walks without legs, speaks without a tongue, touches without the body and works without hands. Such an ethereal entity assumed a form from being formless or the father of this creation became someone's son for the benefit of His devotees.

Lord Shiva enumerated just five main reasons out of the many and as such none! Finally, the king 'Pratapbhanu' became 'Ravana' by the curse of the 'Brahmins'. The three brothers, 'Raavan, Kumbhakarana and Vibheeshana' performed severe penance and attained very rare boon from 'Grandsire Brahma'. 'Ravana' began misusing them. The entire world was steeped in corruption and because of the tyranny unleashed by these demons, the mother earth grew restless and started trembling. She assumed the form of a cow and went to the sages and ascetics and narrated her agony. They expressed their inability and in turn, they went to the 'Devas' and pleaded for help. There too, the 'Devas' said that our virtues are just about to expire and we too are helpless. Let us all go 'Pitamaha Brahma' for help! Along with Lord Brahma at their helm, the 'Devas', rishi-munis and the mother earth in the form of the cow, began to pray and called upon the Almighty for help. A 'Celestial Voice' reassured them that don't despair, be patient. There are as such many reasons and also there are no reasons whatsoever that bind me. I shall incarnate with all my Divine potencies. My 'Adi Shakti' will also incarnate along with me'. Goswamiji, now takes us all to 'Ayodhya' to narrate the tale of the Divine incarnation.

The 'Ayodhya' is being ruled by the Sun Dynasty and the present ruler on the throne is Maharaja 'Dasarathji'. The king has 'Kaushallyaji' and the other queens and together they are leading a very happy and a harmonious married life. My 'Vyaaspeetha' keeps on repeating this time and again that for a happy married life, you just need to do two three things. The wife should respect her husband and the husband should love his wife. Living this love and respect filled life, whenever they get an opportunity, they jointly pray to the Almighty and they are sure to be blessed with a son

like Ram! Every town may become the 'Ayodhya' say but the precondition is, respect, love and the 'Bhagwad Bhajan'. The king had a very conducive life but was suffering from the agony of not having a progeny. Maharaja Dasaratha went to his preceptor and narrated his misery and happiness and said that he suffers from the pangs of having no children. Will my clan come to end after me? Guru Vashishtha reassured the king and told him he shall be blessed with not one but four sons. The pre-condition to this is that a 'Putrakaameshthi Yagna' will have to be performed and please send for 'Shringi Rishi', who is capable to get it done. The learned 'Rishi' came and the 'Yagna' was performed. The ablutions were offered with utmost devotion. Sri 'Yagya-Narayan' appears from the sacrificial fire and hands over an urn containing the Divine Prasad to the 'Rishi' for giving to the king for a proper distribution amongst his queens. Four Divine sons shall be born! Giving these instructions, the 'Yagya Purusha' disappears back in the fire. Maharaja Dasarathji gave half to Mata Kaushallya, one fourth to Mata Kaykayei and the remaining quarter was sub-divided into two parts and through Mata Kaushallya and Kaykayei was given to Mata Sumitra. All the three consumed the Divine 'Prasad' and began feeling the first signs of pregnancy. The Lord came into the womb of Mata Kaushallya. The requisite time passed and the moment of the Divine incarnation was at hand.

The almanac became favourable. The entire creation was filled with a divine joy. The incarnation of Lord Ram is the root of all the blissful joy in the world. The 'Treta-Yuga, the month of Chaitra, the bright fortnight of the moon, the ninth day of this fortnight, and the mid-afternoon. The rivers were filled with nectar. The mountains and the mines were filled with precious gems. A mild fragrant wind began to flow. The 'Brahmins' of the earth, the 'Devas' in heaven and the serpents residing in the nether worlds all joined together to venerate the Divine in the womb of Mata Kaushallya. The entire creation is steeped in emotional fervour. The Almighty incarnates assuming the form of God. Goswamiji writes;

Bhayye pragat kripaala deendayala Kaushallya hitakaari||  
Harshit mahataari muni mann haari adbhut roop bichaari||

The Lord appeared in His four armed Divine form. Seeing this Divine form of the Lord, the Mother says that in what words do I venerate you? I have heard

this from the saints that the Mother turns her face away at this moment! The lord says that Ma! I have come to you and you are turning away? The Mother replied, that Lord! You have come and I welcome you but you have not kept your word. During my last birth you had granted this boon that you shall assume a human form and come as my son but you have broken both the promises and have come as the Lord of the Creation! The Lord asked that don't I look like a human? The Mother says, No! A human has two arms but you have four! The Lord immediately became two armed and asked that is it fine now? The Mother says that yes but you are big and speak like the father whereas the child is tiny and cries instead of speaking. The Lord kept on becoming smaller and smaller until He became a new born baby. Now again He asks that is it fine now? The Mother says all is fine but you must cry and not speak like the elders. You need to cry so that you can realize the misery of this painful world!

Gaganwasi dharaa per bey ghaddi shvaaso bhari toh jo,  
Jeevandata Jeevan shun chhey, anubhava tu karee toh jo|  
-Nazir

The Lord came into the lap of Mata Kaushallya and began to wail like a new born baby. The Almighty assumed a form and incarnated on earth. Hearing the wail of a new born from the quarters of Mata Kaushallya, the other queens and the handmaids came running that Ma didn't complain of any labour and straight away the cry of the baby? Seeing the Divine child in the Mother's lap the handmaids run to the royal court and said, 'Maharaj! Congratulations! You have become the father of a Divine child. As soon as the 'Maharaja' heard these words, his very first experience was that of Divine Bliss (Brahmmananda). Then he thought for a moment that just the mere mention of his advent is giving me immense bliss then is it that He himself has come as the child? Whether He is the 'Brahmma' or is it a 'Brhama' or fallacy? Only the preceptor can remove this ambiguity. Gurdeva came along with the 'Vipravinda' and confirms the arrival of the Divine! Once the shackles of the doubt are broken the King is immersed in the 'Paramananda' and the celebrations of the Lord's birth begin. From this holy and sacred land of 'Kedarnath', I extend my heartiest congratulations of the 'Ramjanma' to all of you as well as the Lord 'Kedarnath' himself!



## Walk with the truth, walk behind love and walk in front of compassion!

Baap! We are engaged in a 'Sattvic & a Tattvic' discussion of 'Manas – Shankar'. I repeat, 'Srimadd Shankar paadayoho'! 'Gandharvaraj Pushpadanta' says that the 'Shree' is doing the 'Abhishekam' of the Divine Lotus Feet! Let us do some more 'Abhishekam'. There are a few questions, 'Bapu! You said that the worship of 'Svayambhu Shankar' should be done between twelve and three at night. So Bapu, what sort of a 'Sadhana' should we perform? Recite the 'Rudrashtaka'? Or, do the 'Japa' of the 'Ram- Mahamantra' or just sit in front of the Lord in silence?' I would like to leave it to your individual taste and nature. Please don't follow any rigid rules or regulations. Yes, during this period if you want to do the 'Paath' of the 'Rudrashtaka' it is good. Just sit down quietly and only is audible to your ears, you can do the 'Rudrashtaka Paath' in a very low tone. It would be even better that in the worship of the 'Svayambhu Shiva' do the 'Japa' of the 'Ram- Mahamantra'. Because, the 'Ram Mantra' is most dear to Lord Shiva. This in no way means that you shouldn't do the 'Japa' of 'Om Namaha Shivaya'. If this happens to be the mantra given to you or of your liking then of course, do it! But, if you are interested to please Lord Shiva then He is most pleased with the 'Ram- Mahamantra', Sahib! Just 'Ram-Ram' is sufficient, no need of any prefixes or suffixes of Shree, etc. Just 'Ram' means 'ALL IN ONE'! It is the 'Pranava Swaroopa'! See, if you don't repeat the 'Om Namaha Shivaya' in full and just go on repeating 'Om! Om! Om!' then what does it mean? Here Om=Ram! 'Ram' and the 'Pranava' are one and the same.

So, perform the 'Japa' of the 'Ram Mantra'. You are free to do the 'Japa' of any 'Mantra' of your choice. The third part of your question was that should you quietly sit down without doing anything? There is no harm in doing so! Just sit down quietly, without doing anything. But to sit quietly without doing anything is easy said than done! Our mind is not prepared and seasoned enough that it will remain quiet without doing anything. Physically, you can sit without moving for a while but what about the mind? The mind shall oscillate between various thought waves. So, it will be better that you keep it engaged in doing the 'Japa' of the 'Ram- Mahamantra' and sit down quietly in the company of Lord Shiva. Or just softly recite the 'Rudrashtaka' so that it is audible just to your ears. For an individual to become quiet without doing anything is a difficult proposition. You can do anything out of the three you have enumerated. Sit quietly with Lord Shiva without doing anything, its fine! Just repeat 'Ma! Ma! Ma! The Lord shall be verily pleased! Because, Lord Shiva is the Divine Mother Himself or He is the 'Para-amba'. Please don't view Shiva and Ma Jagdamba separately as masculine and feminine. It is good that the sages and ascetics of our land joined them into one form and i.e. 'Ardhanareshwara'.

Perform the austerities more on the new-moon night in comparison to the full-moon night! These are some intricate and minute facts about these spiritual practices. Celebrate on the full moon night. Perform the 'Raasa' on that day. If it is 'Guru-Purnima' then celebrate and enjoy the festivities. On the day of 'Nanak-Purnima' do the 'Paath' of the 'Japuji Sahib'! On the 'Buddha-Purnima' sit and meditate. On the day of the 'Valmiki-Purnima' remember Lord 'Narsimha'. On the day of the 'Sharad-Purnima', do the 'Raasa', keep the milk on your terrace and celebrate the festivities. For the spiritual practices, the new-moon night or the 'Amavasya' is more appropriate. All those, who have practiced the spiritual austerities, they have all done it during the dark nights and not in broad daylight. The light too is a disturbing factor on the path of the 'Sadhana'. The daylight or any light for that matter becomes a disturbing factor for the aspirant. Leave aside the 'Sadhana, Dhyaan and Samadhi'! You and I are worldly minded people. If we are sleeping and someone comes and switches on the light, we generally tend to wake up! So, the light is a disturbing factor whereas, the darkness is supportive!

Therefore, I would like to say this with utmost humility that the spiritual practices and 'Bhajan' are matters pertaining to the 'Amavasya'. The 'Poornimas' are for doing the 'Raas-Garba'! At 'Chitrakoot' or the spiritual practices being performed at 'Chitrakoot', 'Deepavali' is not so important and my 'Tulsiji's method of spiritual pursuits at 'Chitrakoot' were all based of the 'Amavasya' and not of the 'Poornima'. I am sure that 'Tulsiji' must have celebrated the 'Guru-Poornima' in the honour of his Guru. If he must have done the study or meditation of the scriptures then, he must have celebrated the 'Vyaas-Poornima'. The spiritual practices are all connected with the

'Amavasya' and that is why, till this day, at 'Chitrakoot', there is a huge 'Mela' held every month when lakhs of devotees converge on the place. Because, on the new-moon day or night the sun and moon unite into one single entity or with the tiniest of difference, they become one! According to the 'Yoga-Shaastras' it is said that when the 'Surya-Naadi and the Chandra-Naadi' unite, only then does the flow of the 'Sadhana' begin! At 'Chitrakoot', Goswamiji described the 'Gyaan-Deepa' in the 'Uttarkanda'. When Sri Bharat, along with all the ministers and the 'Samaj' of 'Mithila' assemble at 'Chitrakoot' then, all these learned and experienced luminaries were nothing but a burning lamp of knowledge. All the lovers assembled there were basically representing the 'Bhakti-Deep' and those who were not engaged in anything but were just doing the 'Japa' of the 'Ramnaam' were the 'Mani-Deep'. And Sri Ram, himself was;

Raghukul deepa hee challey levaai|

Tulsidasji Maharaj says that 'Ram' alone is a bright shining lamp and;

Jaanau sada Bharat kul-deepa|

Everywhere just 'Deep! Deep! Deep!' we don't have enough time or else I would have done the 'Deep-Shikha' description here. So, the 'Sadhana' is only possible on the night of the 'Amavasya'. Because, the darkness is very supportive in it! In the rural areas, if

you step out in the darkness of the night without any source of artificial lighting with you then you will notice that after half an hour or so, the darkness itself starts showing the light or the path. So, the darkness is very useful. 'Ujwallamma ghannaye bhulla paddya chhey'! Please understand my words carefully. 'Ujwallaye jaitley bhool karaavi chhey aettli andhaaraye karaavi nathi'. The mistakes committed in the darkness of the night are pardonable. The mistakes done in broad daylight are unpardonable, they are punishable offences and render the doer a culprit who is liable to be punished. 'Raafddama ujwala na hoya, aemaathi be aj nikalley| Ka toh saanp nikalley anney nahi tar Vaalmiki nikalley.' Either you get nectar or you get poison. There is no third option to it. The meaning of 'Vaalmiki' in Sanskrit is 'Raafaddoj thaaya. Anney kaan toh Mannidhar nikalley, kaan toh jher nikalley. Mhaaro 'Kaag' kahi gayo –

Manthanni gollinney talliye,

Jher hashhey toh nikallshey|

Kaan jaga sallgginney bhasma thashhey,

Kaan koi Jataadhar jaagi jashhey|

And please pay attention, 'Buddha Purusha nikalley ya Mannidhara saap nikalley aenneyja Raafddo kehvaaya'. Any one of the two must come out, either the 'Buddha Purusha' or poison. If the poison comes out then it is good because at least, we have got a



way out. If on the path of your 'Sadhana' you encounter poison then celebrate because since the poison has come, the one who drinks or keeps it in the throat must also be round the corner. At least, the path is now clear and the door is open for us to move forward. The beginning of the austerities is mostly poison but in the end it leads us to immortality or nectar or Amrit, whatever we may call it. But in the case of the world it is just the opposite that the start is nectar but the ultimate result is poison. People say that we are merely doing our 'Bhajan' and do not disturb or bother anyone but still, we are abused and tormented! Just believe that these are all the snakes on your path which will finally lead you all to the one, who wears these very snakes as His garland! View it in this light. And I would also go to this extent to say that whether you sit quietly without doing anything or perform the 'Ramnaam-Japa', recite the 'Rudrashtaka', but if nothing is possible and from twelve to three AM you are seated in the worship of the 'Svayambhu Shiva' and for no reason tears roll down your cheeks then believe it to be the receipt of your 'Sadhana' my dear son!

We are discussing about 'Manas – Shankar' and there is a 'Pada' in the 'Vinaya-Patrika' of this purport;

Hai neeko mero Devata Kosallpati Ram!

Subhaga saroruha lochana, sutthi sundara shyam|

Tulsiji says that my Lord, my Ram is very 'Neeko' or very good! So, Sri Ram is present in the hearts of many a Yogis. But the 'Devata' are many! Someone asked him that which particular 'Devta' are you saying that He is very good? He said, yes! That 'Devata' is none other than 'Kaushalpati Ram'. Okay, then how is He? He said that let me begin with His eyes; 'Subhaga saroruha lochana', His eyes are very beautiful just like the lotus flower. 'Sutthi sundera shyam', they are dark in colour and divinely beautiful. But here, Goswamiji has used a particular word and i.e. 'Sutthi'. In the 'Tulsi' dictionary or in the local folk language 'Sutthi' would normally mean beautiful and that too an acceptable beauty because many types of beauty might be there but it might not be very conducive or palatable. So the beauty which we can appreciate and fits our definition of beauty. 'Sutthi Sundara'. Now, you can call anyone a 'Sadhu' whereas he can be a 'Virakta' or a totally detached 'Sadhu', a householder 'Sadhu', or is in a garb of a 'Sadhu', we call him a 'Sadhu', and whenever we see a 'Sadhu', we bow down to them but it is not necessary that we love all the 'Sadhus'! 'Prophet Mohammad' is no doubt a 'Sadhu' but for the followers of other religions, they might not be very happy to accept Him! 'Shankaracharya Sadhu chhey pun Islam dharma aenney qubool na karrey anney aenney pun na gammey'. 'Mahaveera Swami' is a Sadhu, no doubt but

may be the Buddhists don't like Him! Everybody might salute them or offer their 'Dandavata Pranams' but within, they might not like him! But my 'Tulsi' has dropped such a coin that, 'Hey Eeshwara! Manney aevo sadhu aapjey ke je manney gamto pun hoya'! 'Sai Makranda' had written a poem in which, he says, 'Gamta na karriye gulaal'. See, let me tell you one more thing that when you come to any 'Teertha' then please don't ask for anything! The 'Teertha' is not to ask, instead, it is the place where you need of offer all the 'Punnys' you have earned till that moment. Our journey is going in the opposite direction that is why, our journey is going waste and not bearing fruit. That is why, my 'Akkha Bhagat' has criticized the pilgrimage.

Teeratha kari-kari thaakya charana,

Ttoyye na pohnchhyo Harina sharana|

Tulsi dekhi toddya paan,

Paanni dekhi karrey asnaan|

Why did he have to criticize? Please don't go to the 'Katha' to earn any 'Punya' from it. If you belong to your father and fore-fathers, then come to offer something to the 'Pothiji'. From the very outset, the journey started in the opposite direction and that is the reason why we did not get the desired result or did not still reach the destination. That is why, the people verily criticize it by saying that it is nothing short of going astray or divergence from the goal! All of us say that when we go to a 'Teertha', we earn 'Punya'. It is nothing of the kind, just humbug! What has Sri Bharat taught us?

Maangahu bheekha tyaagi nija dharamul|

Aarat kaaha na karai kukaramul||

Bharatji is going to 'Chitrakoot' and on the way, he comes to the 'Triveni Sangam' at 'Teertharaj Prayaag' where seeing the confluence of the 'Ganga-Yamuna-Saraswati', he is praying and asking them for a boon. Though, he should not ask and after all, he has been the disciple of Guru 'Vashishtha'. The one, who gained all the knowledge in a very short time is doing something which is forbidden by the scriptures. But today, my Bharat is begging at the 'Teertharaj Prayaag'. Such a great Prince, 'Prema-Murti', the disciple of Guru 'Vashishtha', the younger brother of Sri Ram, a 'Param-Santa' Bharat is begging. But he is aware that he is the son of a 'Kshatriya' and he is still begging keeping his 'Svadharm' aside. The son of a 'Kshatriya' will not beg! Even to this day, the true 'Kshatriyas' in the villages consider asking or begging to be akin to death, Sahib! But Sri Bharat is asking today! Seeing this, the 'Teertharaj' was a bit astonished and says that you are leaving your Dharma and asking or begging, why? To which Sri Bharat replied that it is true that a son of a 'Kshatriya' should not beg, but before that I am a 'Vaishnava'. The devotees of Sri Ram are considered to

be a 'Vaishnava' first. Not in any narrow or constricted viewpoint but the 'Vaishnava' has a very broad perspective. So, Bharat says that I am 'Vaishnava' first! But, even in the 'Vaishnavait' tradition, the 'Vaishnava' will never ask of or from anyone else other than his 'Ishta'. From this angle, I cannot demand from the 'Teertharaj'. I am authorised to only demand from my God, i.e. Sri Ram. The third point is that the Dharma is also not being adhered to here but still, I am demanding. Because, one is even forbidden to ask at the 'Teertha'! You can only offer at the 'Teertha'. I should offer my 'Punnys' here. But still I am begging because you are just not any ordinary 'Teertha' but you are the 'Teertharaj'. And by that argument, I should offer much more here. The fourth, I am overlooking my Dharma and still asking because, 'Deekarini paassey Baapaye mangaaya nathi'! Bharat says that our two daughters are here! Who are they? 'Ek, Surya Putri Yamuna, ae humaara Surya kullni deekri chhey ne beeji Ganga, ke jenney humaaro Dado, Pardaado Bhageerath laavyo chhey'! Today I am suffering and in trouble! That is why I am asking! Therefore, my dear brothers and sisters, kindly don't go to any 'Teertha' or to any temple to ask or beg for anything. Even if you have a bit of the 'Punya' by the grace of your father and fore-fathers, give something there and then come.

So, Baap! What do you mean by 'Sutthi'? If you like a pen then for you it is a 'Sutthi' pen. In the 'Ramayana', there are three types of 'Sadhus'. The first is just a plain 'Sadhu'. The second is a 'Sutthi Sadhu'. Lord Ram is a 'Sutthi Sadhu'. And the third is 'Saba bidhi Sadhu'. Who is the first, just a plain 'Sadhu'? Sri Vibheeshana. Anyone, who leaves his home, we will surely call him a 'Sadhu'. Whether there is 'Bhajan' or not, 'Allah Jaanney'! 'Vibheeshana' is a 'Sadhu' because he has left home. He left 'Lanka', left his home, family and just went to seek the refuge of the Lord. That is why, Tulsiji calls him a 'Sadhu' –

Sadhu te hoi na kaaraj haani|

Sri Ram; He is a 'Sutthi Sadhu'; 'Gamto Sadhu chhey'! Ram is dear to one and all. This is a certificate given to Him by my Guru 'Vishwamitra'. Like the Guru awards the qualification certificate to the students who are graduating or passing, in the same way, Guru 'Vishwamitraji' Maharaj gives this certificate to Sri Ram in the University of Sri Janakraj, in his presence saying that He is dear to one and all and equally to even the friend and foe! And 'Saba bidhi Sadhu' is Sri Bharat!

Taat Bharat tumha saba bidhi Ssadhu|

Ram charan anuraag agaadhul||

Now, see the foundation of all the three. The one who leaves home and becomes a monk is called a 'Sadhu'. But, if the wife or the son or the father or the

brother might have kicked him out then is he a 'Sadhu'? In the case of 'Vibheeshana', he was kicked out by 'Ravana' and that's why he left. Now, a 'Sutthi Sadhu' is the one who obeys one's mother and becomes a monk. Like, on 'Kaykayei's' word, my Ram left everything and went away to the forests. If one is kicked out and he becomes a 'Sadhu' then he is 'Grihatyaagi'. The one who just on one word leaves home along with the wife and the brother is the 'Sutthi Sadhu'. Jyarrey dil ma aghaat laggey anney ae aghaat thi je sadhu thaay te, 'Saba bidhi Sadhu' kehvaay! Bharatnney aghaat laaggyo chhey ke mhaaro baap gayyo aenno manney vaandho nathi pun baapno ye baap jjev vanma vayo gayo ae aghaat motu laagyo'!

Ho gayi hai peed parvat see pighalni chahiyye|

Iss Himalaya se koi Ganga nikalni chahiyye|

Merrey seenney mein nahi toh terrey seenney mein hee sahi,

Ho kahin bhi aag, lekin aag jallni chahiyye|

-Dushyanta Kumar

We don't recognize the person and end up harming him; not knowing, someone instigated us and being compelled in doing it and being forced to commit the mistake or an offence, but when the realization dawns upon us and we realize the grave mistake committed then just go to that person and confess that you are sorry, this shall be the atonement of the grave mistake committed. This 'Chaupaai' has been spoken by Ma Saraswati in the 'Ramayana'. Because, she was at fault. She was instrumental in influencing or upturning 'Manthara's' mind who in turn influenced 'Kaykayei's' mind to ask for the two promises that were long overdue! At the root of all this was Ma Saraswati! When the entire 'Ayodhya' was bathing in the 'Triveni' then Guru 'Vashishtha' noticed that Bharat is standing alone and is not bathing. Seeing this, he says, 'Aryaputra! Everyone is taking the holy dip, why don't you also bathe? This is the 'Triveni Sangam' and it is the 'Terrtharaj Prayaag'! To which Sri Bharat replied, 'Gurudeva! Kindly excuse me, if I am going against the tenets laid down by the scriptures. But, I cannot bathe here in the 'Sangam'. If you so desire then I shall go at a distance from here and bathe in the Ganges or in the Yamuna but I will not bathe here in the 'Sangam' because here 'Saraswati' flows and it was she who is responsible in putting us through all this misery.' Hearing these words, 'Saraswati' felt that she has erred and must go and atone for her past mistake! 'I am so sorry 'Sant Bharat' for having put your family through all this pain'. That is the reason why, 'Saraswati' till day is atoning her mistake and has become obscure and it not clearly to be seen at the 'Triveni'. These are all the explanations done by 'Dadaji' and are all coming out now! When I

remember the extreme compassion of my Dada then I get overwhelmed and am unable to speak, Baap! When I used to get the blessed 'Arthachhaya' of my 'Buddha Purusha'! Today, after a gap of so many years, the old memories are coming back. On one hand I feel delighted with it but on the other also fear that lest it will render me speechless! I have to speak all this, recite it and continue singing!

Today, there is a question, 'Bapu' 'Osho' used to say that in the light of truth, people can only take two types of decisions. Sometimes, we try to make the truth conducive to suit our purpose or in other words interpret it to suit our purpose. At another time, we try and become in tune with the truth.' These are 'Osho's' views. I offer my 'Pranams' to 'Osho' and I have no problems with it. Osho is right in saying that either we become conducive to the truth or try and interpret it in a conducive manner by hook or by crook! Many of 'Osho's' disciples come to me and they want that if I speak in the same way as what 'Osho' did then they are very happy! And when I differ or try and say what is my own understanding then they feel bad, one person got fever!!!

So, 'Osho' has said that there are two alternatives of truth. This is his view! I salute him. No one dares to but I have done a 'Katha' for him in Pune, 'Manas – Nritya', because he was a man of dance or dancing was a part of his 'Sadhana'. Whether one becomes conducive to the truth or interprets the truth to be conducive to himself, both are good! But, if you ask me, my view is that to interpret the truth to suit yourself, is it not selfishness? If your interest is not being served by twisting the truth according to your objective or to become conducive to truth, is it not 'Monkey see, monkey do'? Everyone is going in one direction so we all move with the crowd like the herd of sheep wherein one keeps on following the other! Is this not a crowd? My understanding is this that if you have the courage, walk in step with the truth. Don't become a slave of truth and neither try to enslave it my misinterpretation to suit yourself. Becoming conducive to the truth somehow, does not agree with me!

Walk with the truth and follow love. This will be in our interest or welfare because even if we are following love, it will never enslave us. Follow love and go wherever there is love. Whatever the world might say! Follow love but not infatuation. Even if you are infatuated, let this infatuation also follow love so that in time, this too shall be converted into love. All those who have loved God, have walked behind Him or followed Him. Yes, don't overlook his instructions and then try to follow him! The 'Gopis' used to love

Krishna. He said before leaving that I will come! By this statement the 'Gopis' understood that they have been asked not to go behind Him or following Him to 'Mathura'. So the 'Gopis' did not disobey or overlook Sri Krishna's words and follow Him. They walked behind the words of Love!

Walk behind love. Proof! A few days back, talking about the characteristics of trust or 'Vishwas', I had referred to the 'Dohavali Ramayana' and said that Goswamiji has spoken about the planted foot of 'Angad' as a symbol of trust. 'Angad pada biswaas'; he planted his foot with so much confidence and firm belief that 'Ravana', if you are able to move my foot even by a fraction of a millimetre (Til ke daanney ke baraabar), Sri Ram will return back and I shall leave 'Jaanki' behind! The 'Paandavas' Sahib! Bet 'Draupadi' in the play of dice! Maybe, you may argue that she happened to be their wife! But here, 'Jaanki' is the Divine Mother; she is the 'Aallhaadini Shakti' of the Almighty and a monkey is putting her on bet! The monkeys said that it was good that the prestige was kept intact but 'Angad', if your foot could have been moved then? To which 'Angad' replied that there is no if and but in trust! So, this is the 'Angad pada biswaas'. And yesterday, I think I had said in the 'Katha' that love and trust are synonymous. Wherever there is trust, the 'Prema-Devta' has to be there! And wherever the 'Prema-Devta' is present, trust will be there and there will be no place for any doubt. Therefore, the foot of 'Angad' is trust and it is synonymous of love. The group led by 'Angad' which had set out in search of 'Mata' Sita, Sri Hanuman was an integral part or the 'Agvaan'!

Paachhey Pawan tanaya siru naava|

Sri Hanuman was walking behind 'Angad' because, he had complete trust in him. The trust is love and love is following trust! Love cannot see anyone's suffering. Love will always give precedence to everyone else and keep them in the front but in doing so the love will not feel bad on the contrary will be happy. And for any reason, if those whom he had put in front are uncomfortable in doing so then without any hesitation, he will take on the lead. But by nature, the love prefers to be in the background. So, if you have the courage, walk along with the truth. If you have surrender then walk behind love. But walk before the compassion with the feeling that a compassionate force is right behind me and there is a hand to hold me on! Always keep the compassion behind. And the one who walks with this belief or confidence will feel that like the toddler who is learning to walk, his mother is there behind him to hold him on the moment he is about to fall. If you can understand these three things from this 'Katha' at 'Kedar', you shall experience bliss!

The child stays in the mother's womb for nine months. He has no knowledge of anything. The spirit or the consciousness has the knowledge but the 'Jeeva' does not! The 'Atmachaitannya' of the child knows that she is my mother and such a child when begins to walk, will he ever like that his mother is troubled? The consciousness is well aware that she is my mother and has acted as my saviour in bringing me out of that world of mirth, flesh and what not! Though, I am still bound by my physical body which I will have to handle and attain liberation with my own efforts but to bring me out of that hellish experience, she has been instrumental. But the child knows that she has taken care of me by carrying me in her womb for nine months then will she not come to my help when I am learning to walk? This means that always keep the compassion behind you! In whatever way you may try to run fast but the compassionate mother from behind will keep on warning you that, 'Son! Don't run, you will fall down!' We have been taught that walk behind the Guru or follow the foot-steps of your Guru. But in fact, with the Guru walking behind you is the biggest safety net! The Guru has to be holding us or in other words, the compassion has to be behind us. One has to have the courage of walking with the truth alongside! You can wobble mid-way and the risk of falling down is always there. Many a people, somehow manage to walk side by side also. Even to walk behind love, the man's ego might get bruised because pride is there in him and under no circumstance want to be controlled. But make sure to have compassion walking behind you lending a protective support. Without compassion, even the company of truth will be impossible. Without compassion, we will not be able to recognize love and will not be able to follow it! So, the compassion is a must! And my 'Ram' is such a 'Karunanidhaan'!

So, keeping Lord Shankar as our principal focus we are offering our verbal 'Vaangmayi' 'Abhishekam' at the Lotus Feet of Sri 'Kedarnath'. The seventh day's 'Abhishekam' is being performed. Moving forward, the sixth 'Murti' of Lord Shankar is 'Kandarpaham Shankaram'.

Yo dadaati sattam Shambhuhu kaivallyamapi durllabham|

Tulsiji says;

Khallanaam dandakriddyoasau Shankaraha sham tannonummey|

He is the giver of the 'Kaivallya Mukti' or beatitude and identification with the Supreme spirit. 'Ati durllabha kaivallya parama-pada'. This beatitude or absolute unity with the Supreme Spirit is very-very rare. The ever compassionate Lord Shankar is very kind and benevolent but at times appears to be a bit

harsh! He punishes the miscreants. Such a Lord Shankar, I seek your refuge! Please protect me! So here we see that the Lord Shankar is the one who punishes. Please pay attention! Here we see a bit of harshness in Lord Shankar. But, He is one who punishes the miscreants and if we can understand who these miscreants are then we shall come to know that what seems to be a punishment, in fact it is nothing but His compassion. Now, who are these miscreants? Those who make fun of others out of mere jealousy or envy, my Tulsi calls them 'Khala' or they are the wicked ones. To make fun of others out of jealousy or envy puts them on the top in this list of miscreants. Proof –

Khala parihaasa hoi hita mora|

Kaak kahahi kalkantha kathora||

Tulsidasji says that the one who makes fun or riles the other person merely out of jealousy or envy because, he is unable to digest the other person's progress, and my Shankar goes out and punishes such people. But even the punishment of the compassionate one is always very beneficial or 'Prasaadik' in nature. Tulsiji, is trying to give a consolation or certain degree of solace that if anyone is jealous of us and pokes fun at us then what should we do? Like the crow, will always say the 'Kokila' or the cuckoo's voice is very harsh. In the same way, the 'Khal' will always criticize or rile the 'Bhal', so why should we mind it? Please remember one thing that whatever is there in your fate, no one can ever snatch it away from you and if it not there then no body is empowered to give it to you! You just go on increasing your sense of your happiness quotient or take your 'Masti' a notch higher! It is the nature of the world to be envious. Even in the 'Satyuga', there were

If you have the courage then walk alongside truth. Don't become the slave of truth. And also, don't try to enslave truth and project yourself to be its Master! Walk with the truth and behind love! It will prove very beneficial for us because, in spite of walking behind love, it will never enslave us! Walk behind love and go wherever you get love. Follow love but not infatuation. If you have the courage, walk with love! If you have sacrifice then walk behind love but walk ahead of compassion because when compassion will be behind you, you will feel that the Divine compassion is protecting you or a protective hand is holding me from behind. Thus, keep the compassion always behind you!

jealous people. In those days even the sages and ascetics would be jealous of one another that so and so did such 'Tapas' that 'Menaka' the 'Apsara' came to serve him! Yesterday, while describing the 'Solaha Shringaar', I missed out one and that was 'Kanchuki Bandhana'.

The second definition of 'Khala' is that in this person, with the influence of 'Satsanga', for a very short while, he develops or signs of goodness are seen in him. But the moment the influence of the goodness goes away, he is back to square one!

Khala karahin bhall paai susangu|

Mitahi na malin subhaau abhangu||

In good company, for a short while or momentarily the miscreant appears to be good but the moment this influence of goodness goes, he returns to his same old ways which come naturally to him.

Mein khala mull sankula mati, neecha jaati buss moha|

Harijana dwija dekkhey kharaon karahun Bishnu kar droha||

'Kaagbhusundiji' says that I am such a scoundrel that my mind is totally covered with wickedness or vile. The ones who is steeped in wickedness, Tulsiji calls him a 'Khala'. Only and only the 'Satsanga' has the power to slowly and gradually bring him to see reason and change or by repeating the 'Harinaam' continuously. Therefore, Goswamiji says that 'Bhusundi' committed an offence of His Guru. In the 'Mahakaal' temple, Guru came but on purpose, 'Bhusundi' didn't rise and pay his respects to his Master! This was an offence or a 'Droha'! The Guru was oblivious of this but here the rule laid down by the scriptures or the 'Shrutis' was broken. When the Guru came, 'Bhusundi' was doing the 'Shivanaam Japa'. He thought that even if the Guru has come so what, I am engaged in worshipping Lord Shiva! The Guru was an enlightened soul and was way beyond these mundane things which keep on happening every now and then in the world. But Shankar could not bear this grave trespass on the part of 'Bhusundi'. At that very moment, addressing 'Bhusundi' the Lord says, 'Hey, Khala! If I don't punish you for your gravest of all mistakes, the path of the 'Shrutis' laid down by me shall become corrupted, 'Bhrashtha hoi shruti maarag mora'. Now, you shall be punished! This wickedness at times pushes us into committing such gravest of mistakes like the 'Guru-Droha'.

There is one more type of 'Khala' who is constantly seething or burning within out of jealousy or envy!

Khallanha hridaya ati taap bisekhi|

Jarahi sada para sampati dekhi||

Seeing the wealth or progress or growth of

others he becomes very upset, such a person is also called a 'Khala'.

Khala binu svaaratha para apkaari|

Ahi mooshaka iiva sunu urgaari||

Just see the allegory my Tulsiji is using here! The mouse for no reason bites away your shoes; you have just got a brand new coat stitched and you see that it has big-big holes in it because Mr. Mouse has had a field's day! So many of the 'Khalas' are like the mouse and some are like the snake. If the snake punishes someone then will it increase his wealth? Will he progress? Does he get a promotion? Nothing of the sort but still with a snake bite, people die! That is why the mouse and the snake are called a 'Khala' in this context or it is an allegorical reference of their behaviour.

Thus the 'Sixth Murti' out of the 'Ashta Murti' Shiva is called the 'Khaladandaka'. The punishment is given in three ways. One 'Danda' means a stick or a 'Laathi'. The second is 'Uddanda' nature or one who is rebellious. When, even the stick keeps lying on the side but the rebellious nature itself does all! When you give dirty looks or speak unparliamentarily, the language itself becomes more than the punishment. And the third one is, 'Kodanda kathina chadhaaye'. One is the 'Danda' or the staff carried by the 'Sannyasins' not for beating but to get the miscreants back on the right path. Therefore, the 'Danda' is to bring us back on track. The 'Danda' is always struck on the head and striking any other part of the body is prohibited by the scriptures. So, in way to strike with the staff on the head would mean breaking the head! In other words, one who has become a vagabond, to strike him on the head to rectify his thinking and bring him back into the mainstream! When a king is coronated on the throne then the 'Rajdanda' is placed on him. Tulsiji is making a reference of this practice and says in the 'Manas', 'Hey, Ram! You rule and we shall take care of disciplining the people. This is also called the 'Dharmadanda'. Therefore, one 'Danda' is to correct the thinking or the intellect and the 'Tamasi-Danda' is used by the vagabonds! 'Kodanda' means the bow and in the 'Dharma-Ratha' its interpretation is to improve the man and it refers to the knowledge and judgement or discrimination. So, in order to instil some fear in the minds of the miscreants at times a bit of harshness is shown or otherwise, 'Bara bigyaan kathina kodanda'. With the help of a very well established scientific method, a form or the sixth 'Murti' of this 'Ashta Murti' is 'Khaladandaka Shankar'. So, this is the sixth 'Murti' out of the 'Ashta Murti' as depicted in the 'Ramcharitmanas'.

## The permanent abode of compassion is man's eyes!

Baap! This 'Katha' is centred on the 'Ashta Murti' of Lord Shankar. Though, I was reminded that during the 'Bheema-Shankar' 'Katha' we had discussed the 'Ashta Murti' aspect of Lord Shankar but that was in a different context. Because, we try and study the same topic from various angles. The first 'Murti' out of these 'Ashta Murtis' of 'Mahadeva' is the 'Vishwas-Murti' and the last one is the 'Prema-Murti'. And during this 'Katha', out of my personal experiences, by the grace of my Guru and the consent of the text, the synonymy between trust and love has been studied. Between 'Vishwas' and 'Prema-Priyata', in between we are trying to study the other six 'Murtis'. In fact, 'Ekam sadd', whether you call it trust or you may call it love! Whether you can say dependability or you may call it loveable or adorable!

'Priyam Shankaram sarvanaatham bhajaami', which I shall describe briefly tomorrow while concluding this nine day 'Yatra'. So, the 'Murti' of 'Vishwas' is the first and that of love is the last, i.e. the eighth. In between, we have tried to discuss the remaining six! We shall try to study the seventh 'Murti' by the grace of our Guru.

Kunda Indu dar gaur sunderam Ambikapattim abhishtha siddhidam|

Karunneeka kalkanja lochannam naomi Shankar Mananga mochannam||

This is a 'Shloka' taken from the 'Mangalacharana' of the 'Uttarkanda'. And then in the 'Rudrashtaka', 'Priyam Shankaram sarvanaatham bhajaami'. So, we are trying to do the 'Darshana' of the seventh 'Murti' out of the 'Ashta Murtis'. How is Shankar? There are two exemplifications of His fairness. 'Kunda indu dar gaur sunderam, Ambika pattim abhishtha siddhidam'. The husband of 'Parvati' is the giver of the wished boon or the desired fulfilment. 'Karunneeka kalkanja lochannam naomi Shankar Mananga mochannam'. My 'Vyaaspeetha' would like to name this 'Murti' as the 'Karunneeka Shankar'. Now, keeping this as our central focus let us discuss about its characteristics. How is the appearance of Lord Shiva? How is His fairness? To exemplifications are given here, 'Kunda and Indu'. 'Kunda' is the name of a flower which is white in colour. There are different types of the 'Kunda' flower explained in the 'Shabdakosha' but its shape is more or less similar and all of them are white in colour. Lord Shiva is fair and very splendid. And 'Tulsiji' wants to explain the form of Lord Shiva to be very fair. That is why, the first comparison is done with the 'Kunda' flower but he was not very happy with this comparison, so he chose another word to explain the fairness and that was 'Indu' means the moon. The moon is supposed to be fair or milky white in colour. Therefore, he goes on to use both the exemplifications together and i.e. the fairness of the 'Kunda' flower and the moon to explain the beauty and splendour of Lord Shiva. And He is the husband of the mother of the universe, Mata 'Ambika, Jagdanba, Paramba or Parvati', who is the giver of the desired blessings or boon and fulfilment! He further says that He is very compassionate! Further, he says that He is 'Kalkanja lochannam', His eyes are like beautiful lotuses. I bow down to such a Lord Shankar, 'Naomi Shankar Manangamochannam'.

So, Lord Shankar is said to be fair as the 'Kunda' flower. I would like to draw your attention towards one context. In the 'Kishkindhakanda', Tulsidaji compares the fairness of Sri Lakhanlallji Maharaj also with the 'Kunda' flower. And 'Indiwara' means lotus. These are different types of lotuses which have varied colours. But the 'Indiwara' has a particular shade which has a blueish hue or tinge. In each and every incident connected with Sri Lakhan, Sri Ram comes first. This is a unique reference wherein Sri Lakhan is before Sri Ram. The blue lotus coloured Sri Ram is behind and the white coloured Sri Lakhan is in the front. Arrey Yaar! Whether the 'Jeeva' should walk in the front and the 'Brahmn' should walk behind or the Lord should lead and man should follow? These appear to be a bit confusing and also little strange! Wherever we see, we see Sri Ram walking in the front. Therefore, in this journey of Sri Ram, He is mostly seen walking in the front and Sri Lakhan is walking behind or at the back. Ma Jaanki is always in the middle. Here, the sequence has changed! Why? In the 'Arannyakanda', when their Lordships were residing at the 'Panchavati', Sri Lakhan asks five questions to the Lord. What is 'Maya'? Who is a 'Jeeva'? Who is Shiva? What is knowledge and what is 'Bhakti' or devotion. In reply to these queries, the Lord says,

Thorreyhi maha saba kahahu bujhaai|

Sri Rama is explaining to Sri Lakhana. The one who is explaining is in the front and Sri Lakhan is listening.

But at that time, Mata Sita had not been abducted. 'Soorpanakha' comes in after this followed by the liberation of 'Khara and Dooshana'. She goes and instigates 'Ravana' and as a result, Mata Sita is abducted. Subsequently, when Sri Ram sets out weeping and distraught in the search of 'Ma Jaanki' then at that time, Sri Lakhana is explaining to Sri Rama. At times when the Creator also begins to run after the 'Maya' then an awakened 'Jeeva' come forward to explain or reason with the Almighty. And after all, Sri Lakhan is a Guru or the 'Acharya of the Jeeva Dharma'. Sri 'Lakhana' is the 'Ramanuja'! Till such time as the 'Jeeva' is walking behind the 'Maya' then the Divine tries to explain it to him but in this divine play (Leela) or during the abduction of Mata Sita what happened? Sri Ram began running after the 'Maya'. And when the Almighty begins to run after the 'Maya' then the 'Buddha Purusha' will have to come forward and explain or reason with the Divine that please don't cry! He is trying to reason out and reassure as well as provide some encouragement. Here, we see that the Lord is just behaving like a 'Jeeva' or is enacting the human role to perfection. Where is my Sita? Sri Lakhan comes forward to explain to Sri Ram and that is why, we see that in this particular topic, Sri Lakhan is in the front. When a great personality is ensnared by the 'Maya' then an awakened person, even though, he might be very small in comparison, he comes forward to take the lead and reason out with Him. And, he should be allowed to take the lead. There, one should forget the differences between big or small. If one can follow this journey of Sri Ram then even this much will prove sufficient and

hearing the 'Katha' will prove to have been a blessing!

Ubhaya beech Siya sohati kaissey|  
Brahmma jeeva bicha maya jaissey||

Sri Ram is the 'Brahmn' and is walking in the front. Sita is the 'Maya' and she is in the centre and Sri 'Lakhan' represents the 'Jeeva' and is walking right at the back. So, the 'Jeeva' is walking behind the 'Maya'. How should be the movement or progress of our life journey, we should learn from the various topics of the 'Ramkatha'. If we try and see it from another angle then Sri Ram is knowledge (Gyaan), Ma Jaanki is 'Bhakti' (Devotion) and Sri Lakhan represents the 'Jeeva' or embodies disinclination or asceticism! Mata Sita is always in the middle! I would just like to add this bit and proceed that by keeping Mata Sita in the middle, it is Tulsiji's endeavour that the love or 'Bhakti' is the middle path or the 'Maddhyam Marga'. 'Sri Ram is knowledge. It is beyond the grasp of people like us to assimilate pure knowledge. We can define disinclination. But, for people like us there is only one path and i.e. 'Ubhaya beecha' like the 'Maya' or so to say that in this journey of life, like the 'Maya' is in the centre and in the same way we too are in the centre or are on the middle path or 'Maddhyam Marga'. Though, this 'Maddhyam Marga' is the boon of Lord Buddha to the mankind. If we can learn to walk in the middle then the 'Maya' will no longer be the 'Maya'. Then, this very line, "Tulsiji" just replaces one word and says,

Ubhaya beecha Shree sohati kaissey|

It shall no longer remain 'Maya', it will become 'Shree'. One meaning of 'Shree' is 'Bhakti'. Therefore, our movement or progress should be such. Sri Lakhan is

walking behind the 'Bhakti' and the 'Bhakti' always follows the Divine! This is an absolutely correct sequence. But in the 'Katha of the Arannyakanda' only, we see that the Lord is running behind and Sri Lakhan is trying to reason or explain from the front. 'Maharaj! I shall look for her! Just a little while ago, Sri Ram was explaining the characteristics of the 'Maya', and now the same Ram is running behind the 'Maya'! Though, it is an act in the 'Divine' play (Leela). Then, the same sequence must have been continued in the 'Manas' but again the sequence changes. When do we change our way of walking is not certain!

Please pay attention, up to the 'Shabari' ashram, Sri Lakhan is walking in the front. But after meeting 'Mata Shabari' and discussing with her too Sri Ram asks her about Mata Sita where can I find her? To which, she says that go to the 'Pampa Sarovara' and there you will befriend 'Sugreeva'. Here, we see that she is directing to go and that means that now, you should take the lead. Don't run behind the 'Jeeva' or 'Maya'! This was an indication or a hint. The 'Manas' is the text of a very symbolic language. It is a very mysterious or an inscrutable text. That is why, I keep on repeating that you need a proper Guru to study this very depth of this great text! We need someone in the form of a 'Murti'. We need a living or a breathing 'Vishwas-Murti', who can unveil or decipher the symbolism and mysticism of this divine text! So, after that, my 'Raghava' is walking in the front. They arrive at the 'Pampa Sarovara'. Till this moment, the Lord was weeping and saying that 'Where is my Seetey! Where is she?' But after meeting 'Mata Shabari' all the gloom or sorrow just vanished! And when He reached the

'Pampa Sarovara', the Lord was sitting so happily and tranquil! Now, He became the narrator of the 'Katha'. Till now, Sri Lakhan was the speaker and now the Lord himself became the speaker! He narrated very 'Rasik' or 'Rasaprada Kathas'. At this moment, Sri Narada comes. The Lord thought that 'Narada' had cursed me that the way you have made me dither for 'Vishwa-Mohini', in the same way you will have to agonize for your wife! And now, I am sitting here happily and seeing me like this he will feel that I nullified or abrogated his curse! So, instantly, like a master actor, He just changes the entire complexion of the divine play and began weeping and lamenting like before so that 'Narada' sees Him agonizing and feels that his curse is in force at the moment. 'Narada' saw and for a moment, felt re-assured that his curse has had the desired effect! Therefore, by altering or changing the flow or the movement of His life journey, Sri Ram tries to teach us or conveys that in every individual's life, the situations and circumstances keep on changing from time to time. This forest journey or the journey of the Lord especially during the exile makes us aware or educates us as to when should we lead, when follow, how to walk when.

So, the seventh 'Murti' of Lord Shankar is the 'Kaaruneeka Shankar'. 'Tulsiji' in the 'Vinaya Patrika' uses the word 'Karuneeka' and says, 'Kaaruneeka Raghurai'. The meaning of the word 'Raruneeka' is 'Kripaalu, karunamaya, karuna-roopa, karuna, etc.' or the most compassionate one! They are all the synonyms of the word 'Karuneeka'. In the different parts of our body, such and such thing resides. In all



our sense organs one-one thing resides. You can even inter change them as per your individual experiences. The kindness resides in our mind. Love or 'Prema or Mohabbat' reside in one's heart. Sometimes we even say that so and so is very kind hearted! And, in fact, one should have a kind heart. Or, you can ascribe any place as per you own choice or experience. We have ten sense organs, five organs of perception and five of action. And the eleventh is the mind. So, these are the five centres. But, Goswamiji has indicated fourteen places for this. Every individual has the freedom to ascribe any place to anything like for some the kindness should be in the mind, for some it may be centred in the heart. If you ask me then I shall say that the place for kindness should be the mind, in place of the heart. Our 'Nazir Sahib' says in his poem;

Je dillma dayyanney sthaan nathi,  
Tyaan vaat na kar dil khollinney|  
Aeva paanni vina na saagarni,  
'Nazirne' kashhi jaroor nathi|

The 'Shaayar' attributes the place in the heart and he has that right. Some say that the kindness should be in the 'Chitta'. Everyone must have the right or freedom. Some people even say that kindness is in the foot. Some others say that it should be in the hands. If you do this, 'Bedda Paar'! You are through! You can do as you like. But the 'Vyaaspeetha' would like to say that the place for kindness is one's mind. So, the kindness in the mind and love in the heart.

Jiss dil mein basa tha pyaar tera,  
Uss dil ko kabhi ka todd diya, hai! todd diya|

Thus goes a song from the film! It is the height of love, Yaar! If you get light from any source, just take it because the light is never impure or un-touchable! Take the truth, from wherever you may get it. The Vedas say, 'Aano bhadrara krittavo'. Veda declares that from wherever I get goodness, I take it! Whether you get it from a 'Sher-o-Shaayari' take it! If you can see it in the smile of the children, just take it. If you can see it in the toothless grin of an old man, just take it. Or, from a good poem, what difference does it make?

So, the love resides in our heart. The truth is on the tongue or in our words. Kindness in our minds. The words in the ears. The truth which is in the form of the word is given or poured into someone's ears as an act of kindness. What I want to say is this that compassion, only & only resides in the eyes of the 'Buddha Purusha'. You can even attribute kindness to his eyes that too is correct. Yes, if you say that there is a reflection of truth in his eyes that too is correct. You are free to provide any 'Asana' or seat as per your personal choice! But, if you take the understanding or view point of the 'Vyaaspeetha' then the compassion is in the eyes. That is why, Tulsiji says;

Kaaruneeka kala kanjalochannam,  
Naomi Shankar Managmochannam|  
Why has Goswamiji used 'Kalkanjalochannam' here? The compassion resides in the totally detached eyes. The eyes are mostly equated with a lotus flower. A detached or an unbiased view! Compassion is Ma's eyes, if I have compassion with me and I want to give it a place to stay then I shall give it the refuge in my eyes. If you want to see the true reflection of one's compassion then you must see that person's eyes. Yes, you can also say that his eyes have kindness in them or the kindness flows from their eyes. If the kindness will come then I very humbly will request her to stay in the mind. When truth comes, I shall ask it to stay on the tongue. If love comes then surely I shall make it stay in my heart. In this way an aspirant can allot any place as per his choice in the sense organs for all these emotions or feelings to reside.

Therefore, according to 'Goswamiji' and my individual understanding, the compassion of the 'Kaaruneek Shankar' compassion resides in His benevolent eyes. And I would like to forcefully state that whether it is the compassion of Shankar or the 'Jeeva' or the mother or the father, brother or the sister, son or the daughter, whether of the Guru or anyone for that matter, the place assigned to compassion to stay is the eyes of an individual. But the condition is that the eyes should be 'Kalkanja lochannam' or in other words the eyes should be clean and pure! In a biased eye, compassion cannot remain! The eyes should be totally detached. At times our eyes become biased. Then instead of compassion, cleverness or cunningness creeps in, one starts calculating and all sorts or permutations and combinations are being thought and worked on. If you want to enjoy the true blissful 'Ananda of the Bhajan' then kindly give up your cleverness. If you are keen to put on an act of being very pious and a great 'Satsangi' and want to enjoy this fallacy and behaving like an imposter then of course you have to be clever and cunning! But, if you truly or genuinely want to get or taste the pure blissful joy of 'Bhajan' then you will have to give up your cleverness or extra smartness!

Mann krama bachana chaandi chaturaai|  
Bhajat kripa karrihein Raghuraai|

Who is blessed with kindness or compassion? Those who are devoid of any cleverness or cunningness from mind, speech and action! The Dharma has grown and increased by leaps and bounds but yet, no visible result is noticed, why? People even pass sarcastic comments. Though, there is some change which can be seen coming about but in proportion to the amount of 'Satsanga' that is taking place, so many 'Kathas' happening all over the world, the problem is that the people are not able to give up their cleverness! May be, by the grace of Allah, I don't

understand or have to contend anyone's cleverness. I always pray and ask for this but still because I travel all around the world, somehow or the other, I am able to catch the cleverness of the person that he is trying to be extra smart with me! And I am being deceived! I have been saying this from a very long time that I pray to the Almighty that even if someone tries to be over smart or clever with me, may Allah bless me that I don't notice it! Because, if I come to know and even if for a fraction of a second, if I feel ill or bad about such a behaviour then it shall be a losing proposition for me. That is why, may the Lord be compassionate towards me and bless me with this ignorance that however much the other person is trying to be clever with me or crafty or tries to network or cunning, I should not notice or understand it! So, if one wants to enjoy the 'Bhajananda' one must give up his cleverness. What I mean to say is that the compassion resides in our eyes. But the eyes in which the compassion resides must be 'Kalkanjalochana', Lord Ram is an embodiment of compassion and my 'Tulsiji' says;

Nava kanja lochana kanja mukha kara kanja pada  
kanjaarunnam|  
Sri Ramchandra kripaalu bhaja mann harana bhava  
bhaya daarunnam|

I think, today someone has asked me that please enlighten us about a perversion that the moment it goes, we are able to realize God! My straightforward reply to it shall be that leave the charlatanry or deceit. After all, we are ordinary mortals. Deceit is such an ailment which gives rise to so many others like deceit gives birth to envy, jealousy and hypocrisy. The moment deceit will go away we will instantly be able to feel the compassion. If the mother-in-law is continuously showering her daughter-in-law with a motherly affection but the daughter-in-law continues in her clever or cunning ways then she will never be able to catch or receive her love and compassion. And if the daughter-in-law is compassionate and feels or responds with the feeling that she is truly more than a mother to me or say the form of the 'Divine Mother! If, it is the other way around, i.e. the mother-in-law plays tricks then! A husband and the wife, brother and the sister, sister-in-law to another sister-in-law, kindly look into each and every nook and corner of your households and try to analyse as to what sort of a life are we leading? Only, deceit, deceit and more deceit! Even the so called 'Dharmics' too are steeped in deceit! At times even an un-ripened devotee too engages in deceit! It is my responsibility that no 'Sutra' should go to your mind wrongly! Tulsiji says –

Harahu bhagat mann ki kutilaa|

What does this mean? A devotee and deviousness? Impossible! But it is possible when it is

'Dharmic' and deviousness. Spirituality and playing games? Or networking? How did this prayer come into place? Because, in this age of 'Kali' even the devotee or a 'Bhakta' indulges in to deceit! No sphere is spared by its onslaught!

So, Lord Shankar's compassionate or the 'Karuneeka Murti', like Lord Rama is 'Chiddanandamaya' and His form or 'Swaroopa' is 'Anandaswaroopa'. Similarly, Lord Shiva's form if filled with compassion or He is the embodiment of compassion. And what does the compassionate Shiva do? 'Manangamochannam'; please do not take a very narrow meaning of the word 'Mochannam' as destruction. It even means to re-establish it back in the society. We have just taken only one meaning and i.e. to destroy and at times we even misinterpret 'Vimochana' also to be the same, but does the 'Vimochana' or the unveiling or releasing a book means to destroy it? The meaning of the word changes and we need to offer or share the energy of this great text with the society. So, this 'Anangamochannam' just does not mean to destroy it. Along with this, it also means to re-establish it!

So, this is the seventh 'Murti' and that is the 'Karuneeka Shankar'. Now only the eighth 'Murti' remains, 'Priyam Shakaram sarvanaatham bhajaami'. We shall talk about it tomorrow. Today, in whatever time remains at our disposal, let us take up the main text. Because, tomorrow, we shall begin the 'Katha' at 9AM and conclude around 10.45 or 11 AM, thereabouts! 'Anney, pachhi amaara Nitin Bhai kahhey aem –

Pothi ne partaappey kyaan kyaan pooggiya!

'Pothinney paankhue, pothinney paggey, pothi dvaara jevi-jevi aapnni kshamata ae pramaanney valli paachha uddinney pahonchhi jayeeshun'. Absolutely true, the observation of 'Nitin Bhai' that has been presented through these lines, 'Maanvuuj paddey! Chhokraaye maanney, baddhaj maanney; aa pothinney prataappey' we all are flying!

So, Lord Ram incarnated at the 'Ayodhya Dhaam'. 'Kaykaye Ma' gave birth to one son and whereas, 'Ma Sumitra' gave birth to twins. The entire 'Ayodhya' was filled with a blissful gratitude. When Sri Rama was born, the day became as long as a month, as if the Sun didn't set for a month and there was no night. In reality, this seems to be a bit impractical or improbable. Maybe, the time cycle must be taking place naturally and normally but the people did not realize. I always keep on saying this with my cent per cent personal experience and I am sure that it must be even yours that when we begin the 'Katha', how do nine days pass we don't even realize then when the chief protagonist or the hero of the 'Katha', himself must have incarnated on earth and if people didn't realize for



a month, then it isn't one bit surprising. When we are immersed in divine bliss then we don't realize that how the time elopes!

Guru 'Vashishtha' came and named the four sons. The One, who shall provide peaceful rest, tranquillity, respite and who shall be agreeable or acceptable to one and all, the son of Mata 'Kaushallya', I name Him, 'Rama'. The one, who will not exploit anyone and shall be the provider and nourish everyone and grant fulfilment, I name him Bharat. The mention of whose name will remove envy, and the enmity will be totally destroyed, I name him 'Shatrughna'. The one, who shall be the support of this entire universe, I name him 'Lakshmana'. All the four brothers attained their youth, they were bestowed with the sacred thread and went to the 'Gurukula' for their education. In a very short while, the four brothers learned or grasped the knowledge.

Sri 'Vishwamitraji Maharaj' comes to 'Ayodhya' and asks for Sri Rama and Lakhana' The king, initially refuses but subsequently, following the advice of his preceptor, relents and hands over Sri Rama and Sri Lakshmana to the sage for the protection of his 'Yagna'. Guru 'Vishwamitra' is going along with the two Princes and 'Taadaka' comes and attacks them on the way. The sage indicates or hints pointing at her and just with one shot, Sri Ram liberates

her. The next day the two brothers stand in guard of the 'Yagna'. 'Subaahu' is burnt with the help of a fire shot and 'Maareecha' is flung far away because, his role is not yet over! In this way the 'Anushthaan' of the sage is completed. Now, the learned sage says that 'Raaghav', you have accomplished my 'Yagna' but there is a 'Dhanusha Jagya' taking place at 'Janakpur' and if you agree, even that could be accomplished. Hearing about it, the Lord consents to it very happily and sets out towards the onward journey with the Guru and his group of sages. On the way, they arrive at the ashram of 'Gautama Rishi'. This is the topic of 'Ahillya'. A stony figurine of 'Ahillya' is lying all alone in the deserted ashram and seeing it, the Lord's feet, come to a halt! He asks the Guru that who is this stone like figure, lying here? Whose ashram is it? 'Raaghava! This is the ashram of Maharishi Gautama and she is 'Ahillya', his wife. Because of the curse of the sage, she is lying in this state for so long! She seeks the dust of your Lotus Feet, my Lord! Kindly grant it to her. Please be benevolent and compassionate towards her! Here, the saint of my land, the sages and ascetics of my country stand in favour of the down trodden! Those who are poor, lowly, down trodden, apostate, over-looked, who have lost all hope and have become absolutely dejected and frustrated with life, here we see that the sage of this land is standing in favour of them and is asking the

Almighty to come forward and up-lift them and grant them salvation. Accept them and re-establish them in the society. 'Ahillyaji' is overwhelmed with gratitude and since this moment the Lord got the moniker 'Patita-Paavana'!

The two brothers and the group of sages and ascetics arrive at 'Janakpur'. They are welcomed by Maharaja Janak and accommodated at the 'Sunder-Sadan'. In the evening, the two brothers go out to see the town. The entire town was immersed in the divine beauty of the two Princes. The next day early morning, the two brothers go to the 'Pushpa-Vaatika' to get some flowers for the Guru's worship. There, during this 'Katha', the Lord and Ma Jaanki see each other for the first time. She, takes in the Divine form of the Lord through her eyes and closes them as if she has locked Him within and she goes to Ma Gauri's temple for her worship. She prays to Mata Parvati and the Divine Mother is pleased with her prayer and the idol smiles and the garland adorning her falls off as 'Prasad'. Blessing her, she says, 'Seetey! The dark complexioned charming Prince, who has stolen your heart, you will surely get Him. Hearing this blessing, overjoyed, she returns along with her handmaids. Here, the two brothers return back and worship their Guru. The two are verily blessed by the Guru!

The next day was the day of the 'Dhanusha-Jaggya'. No one could even move the famous 'Pinaak-Bow'! Finally, Sri Ram just picks it up and it breaks it like an elephant plucking or uprooting a lotus stem! Ma Jaanki offers the 'Jaimala' to Sri Ram. 'Parashurama Maharaja' comes and after realizing the divinity of Sri Ram venerating and hailing the divine glory recedes to the forests for his 'Tapas'. The messengers arrive at Sri 'Avadh' with the letter from Maharaja 'Janaka'. Maharaja 'Dasarathji' arrives with the marriage party. The holy month of 'Margasheersha Shukla Panchami', Lord astride 'Kamadeva' as the horse arrives at the 'Marriage venue'. Sri 'Ram-Jaanki, Sri Bharat-Maandavi, Sri Lakshmana-Urrmila and Sri Shatrughna-Shrutikeerti' all the four brothers get married at the same time as per the 'Vedic' and the local folk traditions. The marriage party stayed at 'Mithila' for quite a while and the solemn moment of the daughter's departure from her parents' home is at hand. Even a learned and the 'Videha-Mahapurusha' too was overwhelmed with emotions and his eyes welled up at the time of Jaanki's departure. The marriage party, finally returns back and the mothers perform the 'Aarati' of the four couples. The guests were all accommodated and days passed by. All the guests started to leave, one by one and finally Guru 'Vishwamitra' begs to leave. Maharaja 'Dasarathji' says that all this wealth belongs to you the great, One! I am merely your servant and the great sage leaves. The first

'Sopaan', the 'Balkanda' concludes here in short!

In the 'Ayodhyakanda' the Lord is exiled. Sri Ram, Ma Jaanki and Sri Lakhan arrive at 'Chitrakoot' and here, Maharaja Dasarathji could not bear the separation from the Lord and gives up his mortal body. Sri Bharat along with the entire 'Ayodhya' goes to meet the Lord and returns with Sri 'Paadukaji'. The 'Ayodhyakanda' concludes here. From 'Nandigraam' Sri Bharat manages the affairs of the 'Prema-Rajya'. In the 'Arannyakanda', the Lord moves ahead on His onward journey. The topic of 'Jayanta', the 'Anusooya and Atri's 'Stuti' topic comes. Moving forward from there the Lord meets Sri Sharbhangaji and Sri Suteekshnaji on the way to 'Agastya Ashram'. On the banks of the 'Godaavari', the Lord stays at the 'Panchavati'. The sermon of wisdom is given by the Lord. 'Soorpanakha' comes and is suitably punished. 'Khara-Dooshana' are liberated and 'Soorpanakha' goes and instigates 'Ravana'. 'Mareecha' takes on the form of the golden skinned deer on 'Ravana's' instructions and weans away the Lord from the 'Panchawati' and Mata 'Sita' in the form of the 'Maya' is abducted by 'Ravana'. 'Jataayu' is martyred. At Lanka, Ma Jaanki is kept at the 'Ashok-Vaatika' by 'Ravana'. Lord Ram, on seeing the empty hut began lamenting like an ordinary mortal. He sees the injured 'Jataayu' who attains salvation and the Lord, himself performs his last rites. From there the Lord moves ahead and liberates 'Kabandha'. From there, the two brothers come to the 'Shabari Ashram'. On her advice, Sri Ram comes to the 'Pampa Sarovara' and there, He has a very enlightening discussion with Sri 'Narada'.

In the 'Kishkindhakanda', Sri Hanuman establishes the friendship between Sugreeva and the Lord. 'Vaali' is liberated and 'Angad' is made the crown

The compassion of 'Kaaruneeka Shankar' resides in His eyes. I would like to say this with total conviction that whether the compassion is of Shankar or the 'Jeeva', whether of the mother or the father, whether of the brother or the sister, or of the son or the Guru or anybody else for that matter, the residing place of compassion is one's eyes! But the condition is that the eyes should be 'Kalkanjalochannam'. 'Kanja' means that the eyes should be pure and clean. In a biased eye, the compassion doesn't reside. Sometimes, our eyes get biased. Then, it is not compassion, it is cleverness or calculation or trying to do some arithmetic for selfish gain!

prince! Sugreeva is made the king of 'Kishkindha'. Sri Ram and Lakhana perform the 'Chaatur-Maas' atop the 'Pravarshana Hill'. On the expiry of the due date, being engrossed in the sense pleasures, 'Sugreeva' forgets the word given to the Lord. The Lord asks Sri Lakhan, just to scare him a bit and bring him back to his senses. He realizes his mistake and comes and surrenders at the Divine Feet of the Lord. The plan for Ma Jaanki's search is made and the groups of bears and monkeys depart in all directions, in search of Ma Jaanki. A group, under the stewardship of 'Angad' and the adviser is Sri 'Jambuwanta' and Sri Hanuman is the integral part of this group, departs in the Southern direction. Sri Hanuman, pays his respects to the Lord in the end and the Lord hands him the 'Mudrika' as the symbol of recognition. They all became thirsty mid-way and meet 'Svayamprabha'. Seeking guidance from 'Sampaati' Ma Jaanki is located in 'Lanka'. In the end, on the counsel of Sri 'Jambuwanta', Sri Hanuman leaves for Lanka. At this point the 'Sunderkanda' begins! Sri Hanuman reaches Ma Jaanki. Ma blesses him with a boon of agelessness and immortality. The entire Lanka is burnt down except the 'Ashok Vaatika' and 'Vibheeshana's' house. Ma Jaanki gives the 'Choodamani' as the symbol to be given to the Lord. Sri Hanuman returns carrying the message of Ma Jaanki. 'Sugreeva' is given the information and they all come and convey their message to the Lord. Sri 'Jambuwantji' narrates the 'Hanumat Charitra Katha' to Sri Ram. The Lord's army departs and they all arrive at the sea shore. 'Vibheeshana' tries to counsel 'Ravana' but he does not listen and kicks him out. 'Vibheeshana' is a 'Sadhu' and he comes and seeks refuge of Sri Rama. The Lord grants him asylum. For three days the Lord tries to appease the 'Sea-Lord' but to no avail. When Sri Ram picks up the bow, he comes trembling and surrenders at His feet! The proposal of constructing a bridge is made and the construction of the 'Setubandha' is decided.

In the beginning of the 'Lankakanda', the description of the 'Kaal' is given. The 'Setubandha' is ready and Lord Rama suggests that this is a very auspicious land and I would like to install Lord Shankar at this place. The great 'Jyotirlinga, Lord Rameshwara' was installed by Sri Rama himself! The Lord's army crosses over to Lanka and the camp is pitched on the 'Subela' hill. 'Ravana' is steeped in entertainment and the Lord upsets his merry making! The next day, 'Angad' is sent as an emissary of peace but the mission failed. The war became inevitable. 'Indrajeet, Kumbhakarana and Ravana' one by one attain liberation. 'Mandodari' comes and prays to the Lord. The last rites of 'Ravana' is performed. 'Vibheeshana' is coronated as the king of 'Lanka'. Ma Jaanki is informed about the Lord's victory. The 'Pushpaka Vimaana' is readied and Sri Ram, Ma Jaanki, Sri Lakhan and His

friends leave for 'Ayodhya'. On the way, the Lord points out the battlefield to Ma Jaanki and she does the 'Darshan' of the 'Setubandha' and seeks the blessings of Lord 'Rameshwara'. On the way, meeting the sages and ascetics, the 'Kevats, Bheel, Kol-Kiraat' the Lord proceeds towards 'Ayodhya'. Sri Hanuman is sent in advance to inform Sri Bharat about Sri Rama's return. The Lord meets and enquires about the well-being of even the very last person standing.

In the beginning of the 'Utterkanda', only one day is remaining and everybody is restless and anxious. If Sri Ram does not return today, Bharat will give up his life. Just like the support of a life boat, Sri Hanuman reaches and rescues the entire 'Ayodhya' from this mirth of agony by informing them that the Lord and His entire party are on their way! This message spreads like a wild fire and as if 'Ayodhya' gets rekindled and rejuvenated. Everyone come to the banks of 'Saryu' to welcome the Lord. Sri Hanuman asks the Lord to hurry and the 'Pushpaka' lands on the banks or Sri 'Saryuji'. The Lord alights and first pays obeisance to His motherland. Sri Bharat and Sri Rama meet! The Lord bows down at the feet of Guru 'Vashishtha'. Everyone is meeting each other and the Lord creates His 'Aishwarya' and meets everyone personally to fulfil the long standing desire of His people! Then, He first goes to meet Mata 'Kaykaye' to bring her out of the guilt and shame she was undergoing. Then He meets Mata Sumitra and Mata Kaushalya. Guru 'Vashishtha' says that without any further delay, the 'Rajtilak' must be done! Now, no one trusts tomorrow! Everybody takes the holy bath and wear the suitable finery for the coronation ceremony. The majestic throne is called for and bowing down to the mother earth, Lord Surya, all the directions, mothers, gurus and the Brahmins and the people, Sri Ram ascends the throne of 'Ayodhya'. Ma Jaankiji is seated on His left! And Guru Vasishtha anoints the Lord with the 'Rajtilak' of the 'Ramrajya' on this entire 'Tribhuvana'!

The 'Ramrajya' is established. The mothers perform the 'Aarti' of the Lord. The four 'Vedas' come down from the 'Brahma Bhavan' to venerate the Lord. Lord 'Dhurjati Shiva' comes down from 'Kailash' and venerates the Lord. The friends depart one by one except Sri Hanuman, who is forever in the service of the Lord. After some time, Ma Jaanki gives birth to the heirs of the 'Raghukula' 'Lav-Kush'! Similarly, all the other brothers too have two-two sons each. Goswamiji has not included any disputed topic in his text. The remaining 'Katha' is the 'Charitra' of Sri 'Kaagbhusundiji Maharaj'. In the end, Sri Garuda asks the great master seven questions and with their reply, Goswamiji concludes his narration. We shall take up the concluding portion tomorrow. I have completed the entire 'Katha' with full honesty! Tomorrow morning, we shall meet at nine and conclude at eleven or so!

## The eighth 'Murti' of Lord Shankar is 'Priya-Shankar'!

Baap! We were all engaged in a 'Satsanga' on 'Manas – Shankar' as our principal topic of discussion. Today, within the last hour or so we shall be concluding the same. One day, I had quoted from a line of the 'Vinaya-Patrika', wherein 'Tulsiji' says;

Moha-tama-taranni, Hara, Rudra, Shankar, Sharann, harann muma shoka Lokaabhiramam|

'Hey Lokaabhiram, Hey Shankar, you are the most beautiful. You are the Sun to destroy the darkness of attachment or infatuation. 'Taranni' means the Sun. It even means a boat! For that matter, even the Sun is akin to the boat. It keeps on floating in the ocean of the sky. The boat of the planetary system or the boat which floats in this ocean like sky is the Sun. Tulsiji says, 'Moha-tama-taranni'. Goswamiji prays to Lord Shankar that please take away my unhappiness or miseries because, you are the 'Lokaabhiramam'.

Baal-Shashi-bhaal, suvishaal lochan-kamal, Kama-satkoti-laavannya-dhaamam||

You are the most beautiful. How many words are left? How much has been left unspoken? And, when in my mind the thought came up about 'Shankar' then I had no inkling of this 'Ashta Murti' concept of the Lord. I had thought that wherever in the 'Manas', the word 'Shankar' is referred to as the name of Lord Shiva, we shall talk about it then all of a sudden I got this word repeated eight times in Sanskrit and that gave me the 'Darshan' of the 'Ashta Murti' because of the 'Vyaaspeetha' and that has given me immense happiness and pleasure. Otherwise, Goswamiji, kept on repeating 'Shankar-Shankar' all through!

Shankaram, Shampradam, Sajjananandadam, Shail-Kanya-varam, param rammyam|

Kama-Mada-mochannam, taamrasa-lochannam, Vaamdevam bhajjey bhaavagammyam||

Venerating Lord Shankar, in many of his 'Padas', Tulsidasji Maharaj says –

Dannuja-bana-dahana, gunna-gahana, Govinda Nandaadi-Ananda-Daata-avinaashi|

Shambhu, Shiva, Rudra, Shankar, Bhayankara, Bheema, Ghora, Tejaayatana, krodha-raashi||

Eehai kahyyo sutta! Beda chhahun|

Sri Raghubeera-charana-chintana taji naahin thaur kahun||

Jaakkey charana Biranchi sayei sidhi paai Sankarhun|

Suka-Sanakaadi mukuta bicharata teu bhajan karata ajjahun||

Deva baddey, Daataa baddey, Sankar baddey bhorrey|

Kiyye duur dukkha sabanikkeey, jinha-jinha kara jorrey||

Siva!Siva!Hoi prasanna karu daaya|

Karunamaya udaar keerati, balli jaaun harahu nija maya||

Ahibhooshana, dooshana-ripu-sevaka, Deva-Deva, Tripuraari|

Moh-nihaar-Divaakara Sankar, sarana soka-bhayahaari||

Therefore, we see that the word 'Shankar' is very dear to Goswamiji and he has used it so many times all through his texts. Baap! The 'Ashta Murti Shankar' are, 'Vishwas-Shankar, Guru-Shankar, Shree-Shankar, Svayambhu-Shankar, Kamahanta-Shankar, Karuneeeka-Shankar, Dandaka-Shankar and today, Priyam Shankaram sarvanaatham bhajaami'. Let us just recite the 'Rudrashtaka' once.

Niraakar Omkaar moollam Tuureeyam|Gira gyaan goeteeta Meesham Gireesham||

Karaallam Mahakaal kaallam krupaallam| Gunnaagaar sansaarpaaram nattoham||

Tukharaadri sankaaasha gaurram gabheeram|Mannobhoot koti prabha Shree shareerram||

Sfuranmauli kallollini chaaru Ganga|Lasadd bhaal baalendu kantthey bhujanga||

Challat kundallam bhroo sunetram vishaallam|Prasannanam Neelkanttham dayaallam|

Mrugadheesha charmaambarram mundamaallam|Priyyam Shankaram sarvanaatham bhajaami||



One meaning of 'Adri' means a mountain. Like the 'Himadri' means a mountain of snow! Venerating the 'Mahaakaal', Goswamiji says, 'Tukhaaraadri'! You are fair complexioned like the snow! 'Challat kundallam'. 'Bahu roopaallo chhey maaro Mahadeva'. He is forever happy! 'Neelkantha'. Whose throat has the poison and yet He is always very happy is a dichotomy of sorts! 'Mrugadheesha'. He has wrapped the tiger skin around His waist. 'Mrugadheesha' is the king of the animals or the Lord of the animal kingdom or He is God! 'Mundamaallam'. Which 'Shankar' is very dear to Tulsiji's 'Buddha Purusha, Kaagbhusundiji Maharaj'? The one who is, 'Priyyam Shankarram sarvanaatham bhajjaami'!

Therefore, the eighth 'Murti' of Lord Shankar is the 'Priyam-Shankaram'. This journey of ours from the 'Vishwas-Shankar' up to the 'Priya-Shankar' and not only you me, all those who are seated here but all the lovers of the 'Katha' in the one hundred and seventy countries where this telecast is taking place and so many of you who are watching and listening, this journey of ours is moving towards 'Love' then, 'Priyyam Shankarram sarvanaatham bhajjaami'! The last 'Murti' is the 'Priya-Murti'. The starting point of our journey was 'Vishwas' or trust and the final abode is 'Love'! This is nothing but His Divine grace! So, the last form of Lord Shankar and that is the 'Priya-Shankar'.

From the 'Kailash-Katha' we had started saying 'Ramchandra Bhagwan priya ho', in place of 'Jai ho'! This Almighty or the Supreme Reality should be dear or we should be blessed by His love! Lord Shankar, should be dear to me! Out of all the innumerable forms of the Lord, the last though just for our sake is the 'Priya' svaroopaa! 'Sadguru Bhagwaan priya ho', this suffix of 'Priya ho' has been added by the 'Vyaaspeetha'. The 'Upanishads' declare that the brothers are not dear to one another just because of their blood relation but they are dear or love one another because of their souls! The Guru and the disciple are not dear to one another just out of this relationship but because the love between their souls. The father and son are close to one another not merely because of their lineage but because of the attachment between their souls. Therefore, Lord Shankar is dear to us because He is the husband of 'Uma' or being the 'Umanaath', or 'Ambika' or 'Parvati' or because He is 'Svayambhu' that is why but if I try and apply the 'Upanishadic' logic here then Shiva is dear to us because He is our very soul. 'Jagadguru' declares 'Aatma-ttvam, Girija-mattihi'!

'Hey, Mahadeva! You are my very soul and Uma is my intellect.' And the relationship of love exists because of the soul-bond! Shiva is the soul of this universe, 'Mahesha'! This 'Kedar' is the soul of the entire creation. Or the 'Mahadeva' resides as the very soul in the entire creation. That is why, the form of 'Priya-Shankar' has come right in the end! Also because He is most revered Supreme Reality! Tulsiji explains this relationship a bit further! Is it because of the brother & brother? Only and only because of Rama! 'Rama' means the soul or the 'Aatma'! Shankar is the soul! All this relationship exists because of our soul! This bond that we all share is because of the 'Satsanga' and that is why it is long lasting, if it would have been for any other reason then, it might have been very short lived! Because of our soul or the 'Satsanga' it is long lasting or if I may add, it is eternal! Because of the soul connection it is eternal and divine. And then the people come out saying that it is the 'Nadi-Naav Sanjoga'. It became a 'Yoga' and everything fell in place. No, No! All this is providence or pre-planned by the Almighty! The soul loves another soul!

The love happens due to these four reasons. The first is the physical nature of love. The physical attraction does give rise to a little bit of love. Then, when you get or see what you desire then the mind gets concentrated into it and this closeness or attraction or proximity, gives rise to a feeling of love. Then, the intellect gets to work and starts calculating how to use it to fulfil the selfish interests. Then, this gives rise to a superficial affection or desire. The ultimate love or pure love or the divine love only and only is between the souls! So, Baap! May the Lord Shiva be dear to us or in other words, we may love Him! This 'Priya' 'Svaroopaa' of the Lord is the eighth and the last 'Murti' of this chain! I have come to this understanding that any one will be dear to us due to the following reasons. The first reason is attachment or infatuation. The attraction happens in a moment and one begins to long for that moment and starts loving it. If the sweet memory of that moment is lost then one starts to feel lost and worried whether, he will get that moment again? Because of the infatuation the covetousness develops. A certain bond is established between the two. You start loving a particular type of a dress or ornaments, or only a particular type people and one starts liking that person. But, this infatuation is a type of a 'Vikaar' or a disorder and any disorder is normally

One meaning of 'Adri' means a mountain. Like the 'Himadri' means a mountain of snow! Venerating the 'Mahaakaal', Goswamiji says, 'Tukhaaraadri'! You are fair complexioned like the snow! 'Challat kundallam'. 'Bahu roopaallo chhey maaro Mahadeva'. He is forever happy! 'Neelkantha'. Whose throat has the poison and yet He is always very happy is a dichotomy of sorts! 'Mrugadheesha'. He has wrapped the tiger skin around His waist. 'Mrugadheesha' is the king of the animals or the Lord of the animal kingdom or He is God! 'Mundamaallam'. Which 'Shankar' is very dear to Tulsiji's 'Buddha Purusha, Kaagbhusundiji Maharaj'? The one who is, 'Priyyam Shankarram sarvanaatham bhajjaami'!

Therefore, the eighth 'Murti' of Lord Shankar is the 'Priyam-Shankaram'. This journey of ours from the 'Vishwas-Shankar' up to the 'Priya-Shankar' and not only you me, all those who are seated here but all the lovers of the 'Katha' in the one hundred and seventy countries where this telecast is taking place and so many of you who are watching and listening, this journey of ours is moving towards 'Love' then, 'Priyyam Shankarram sarvanaatham bhajjaami'! The last 'Murti' is the 'Priya-Murti'. The starting point of our journey was 'Vishwas' or trust and the final abode is 'Love'! This is nothing but His Divine grace! So, the last form of Lord Shankar and that is the 'Priya-Shankar'.

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order to take out the truth! We see Sri 'Lakhana' speaking a bit harshly or saying the bitter truth! The 'Dharma' gives us rules, limits and new guide lines every day. That is why, we see him draw the 'Lakshmana Rekha'! This is 'Dharma'. Through my 'Talgajardi' eyes, I see Sri 'Lakhana' as the embodiment of Dharma. If you listen to any great personality then kindly offer my 'Pranams' to him. He will very clearly call Sri Rama as 'Dharma' and with proof, 'Raamo vigrahavaan Dharmaha'. By this logic, Ram is Dharma. Agreeing with this logic very respectfully, 'Talgajarda' would like to still say the Sri 'Lakshmana' represents Dharma. Dharma has its own aim or objective. My 'Lakhana' is the 'Param Dharma' for me and I am reminded of these words of Sri Krishna, 'Sarvadharmaan parityajya'. 'Lakshmana' is such a 'Param Dharma' who perched on the top says;

Guru pitu maatu na jaaniha kaahu|

Obeying the parents and the Guru is Dharma, but my 'Lakhana' has reached such heights of Dharma that he very boldly says that I don't know the Guru or mother or father. My sole Dharma is Rama! My one and only goal is Rama!

Sri 'Shatrughna' is 'Artha'! Many 'Maha Purushas' call 'Lakhana' as 'Artha'! My 'Pranams' to them. I have my own distinct 'Tribhuvani' mannerisms. So, 'Talgajarda' feels that Sri 'Shatrughnalaji Maharaj' is 'Artha'. The one who has too much of 'Artha', normally will not go on publicising it. 'Artha' tends to make the individual 'Maun' instead of making him very vocal. My 'Shatrughna' is 'Maun'. In an exceptional case, you may see him to be very vocal but normally the 'Arthapati' remains quiet. Even a very wealthy person will not be very vocal. And even the one who has grasped the true meaning of the scriptures, will remain quiet. The one who knows very little might speak in between or talk more as if he knows all. The one who has understood the actual meaning of life, will mostly be 'Maun' like my 'Shatrughna'. The one who has realized the spiritual truth, will have no enemies or at that level, he cannot see any envy or enmity anymore! That is why, his name is 'Shatrughna'. So, as per my understanding, Sri 'Shatrughna' is 'Artha'. The person, who has digested the essence of the scriptures will remain silent. 'Kabir Sahib' says;

Mann magan bhayo abb kya bolley|

The one who has got the ocean, will not try and play with the muddy water of a cubby hole! He shall

remain quiet. You might ask that if he represents the meaning of life or the scriptures or the spiritual truths or even the material truths of life then why did he beat up 'Manthara'? And even went on to call her, 'Nakha-Shikha khotti'! But, in reality, 'Shatrughna' is the symbol or embodies 'Param Maun'! And 'Maun' is the true meaning of spiritual practices. 'Manthara' is very vocal! The 'Maun' tries to silence the very vocals. He does not try to beat up 'Kaykayei'. Our 'Maun' is not silence in its true sense and it tends to be very vocal at times. There is no need for one to speak! Your 'Maun' will automatically try and shut-up the vocal! That is why, try and practice 'Maun' as much as you can!

Sri Bharat is Kama. You might be shocked at this! 'Ram-Prema moorati tanuaahi'. But the Kama of infatuation is just a stone block. This block can be carved or sculpted into a beautiful image by the grace of the Guru. And the name of this idol is 'Rama-Prema Murti'! Sri Bharat is the uncut raw material or stone or the application of love! Now, how do I explain? The one who has just discussed about the scriptures and did not place the real thing before the people! The main appropriation is 'Kama'! Therefore, Bharat is Kama. Now to call Bharat Kama? The one who openly says at 'Teertharaj Prayaag', 'Artha na dharma na kama ruchi'. I am not interested in Kama! Now, the same person is being called the symbol of 'Kama' from the 'Vyaaspeetha' then how to understand this? Sri Bharat

The 'Eighth Murti' of Lord Shankar is 'Priya-Shankar'. The last form of the Lord is 'Priya-Shankar'. The 'Upanishads' declare that a brother is not dear to his brother because of his blood relation but because of the soul connection. Similarly, the husband and wife are not dear to each other because of their marital relationship but because of their soul connections. The Guru to his disciple or the vice versa, again because of their soul bond. Father-son or the son-father, also because of the soul connection. So, Shankar is dear to us for His being the 'Umanath' or the 'Bhawani-Pati' or 'Ambika-Pati' or His Svayambhu form but as per the 'Upanishadic' view, Lord Shiva is dear to us because of him being our very soul! Any love or fondness is only because of the soul connection.

not eternal or permanent. It is perishable or short lived and that is the reason that any desire or feeling of love arising out of attraction is not permanent. There is a son, the mother and husband and wife! While the physical presence is there, there is that sense of attachment or love but if anyone of them passes away, gradually this attachment or the love begins to wane! After a few months, one tends to forget. The mind gets diverted into something else. When the date of their death nears then once again the memory comes back or if there is any talk about that person then one begins to recollect the old memories. But, this attraction gradually diminishes and finally breaks off, just like a rope which goes on weakening and then finally breaks!

So, initially, this love begins with attraction. Please pay attention to the fact that if any great soul just straight away jumps into the realm of love, without going through these stages is an entirely different thing and is quite possible. When we came to 'Kedar' earlier, then even we had to walk up! It is only now that this facility of the helicopter has been created and we can fly right up here. Each and every one, begins from attraction only! When our 'Bhajan' increases, then the helicopter brings us up! At this stage, the person can straight away jump up and enter the realm of the soul-love! But the beginning is on foot only! We had walked for thirteen Kms, I still remember. The 'Tattoos' were carrying the luggage up-hill! We too kept on walking for some distance and then would sit on the horse and kept on doing this up and down for the entire stretch of our journey. We then went to 'Viraam Baba's ashram'. The person who comes here, develops a certain maturity. So, we had come walking. The beginning is from attraction. While leaving just let me add that when the 'Bhajan' of the past so many births will get accumulated and if then the person jumps and straight-way enters into the state of divine love, it is a rarity! To move up to love through attraction is not bad at all, in fact, generally, that is the way up! The un-ripened 'Dharmics' have tried to give just some wrong theories and they are just beaten around or followed blindly without any proper thought or reasoning.

Sri Rama, Lakhan, Bharat and Shatrughna all the four brothers got married at the same time. Sri Rama-Sita, Bharat-Maandvi, Lakhan-Urrmila and Shatrughna-Shrutikeerti, when Maharaja Dasarathji sees there four divine pairs seated in one 'Mandap', what he feels is caught by my Tulsi and he says,

Janu paayye Mahipaala mani kriyanha sahita phala-chaari|

As if, Maharaja Dasarathji attains the 'Rajshiromani'! What did he acquire? 'Kriyanha sahita phala chaari'. Because of his 'Purushaatha' or the pursuits of human endeavours, he gets it! 'Shrutikeerti, Urrmila and Maandaviji are the 'Kriyas' or actions. They are all females and hence signify the action and Sri Ram is the fruit! So, Tulsiji says that along with the action or the 'Kriya', the Maharaja Dasarathji gets all the four, i.e. 'Dharma, Artha, Kama and Moksha'! All the four brides represent the actions and the four brothers are their respective fruits of 'Dharma, Artha, Kama and Moksha'! Maharaja attains the fruits no sooner the action is initiated. Therefore, the fruits are four. We recite it every day –

Sri Guru charana saroja raja nija mann mukura sudhaari|

Baranahu Raghubara bimala jassu jo daayaka phalla chaari||

Here, all the four fruits of human pursuits are there. Sri Rama, Lakshmana, Bharat and Shatrughna are the four fruits. Out of these, which one is the fruit of 'Moksha'? Which one is 'Artha'? Which is 'Kama'? And which one is 'Dharma'? Different personalities have interpreted them differently. I bow down at the feet of these great saints who have given us such deep insight into them in their commentaries. They are all their personal experiences. Now, since you all are hearing me then as per my understanding, 'Lakshmana' is 'Dharma'. That which is always awake and alert is what 'Dharma' is. That which makes us unconscious is no 'Dharma'. 'Marx' and the others had no inkling about 'Dharma' so they called it opium! 'Dharma' is a type of intoxication. In fact, 'Dharama' is the state of total awakening! Can it ever be an intoxicant? They were ignorant about it and said something because they were asked or they just wanted to say something for the sake of saying. It might have been intoxicating for them. My 'Dharma' is awakening! I would not like to say anything about their 'Dharma'. People might be attracted by showing miracles or some sort of magic! By showing some sort of a miracle and then trying to make the person unconscious by making him smell something, for them all that might be right and be a definition of religion. In my 'Sanatana Tradition' it is not acceptable. My 'Dharma' is my 'Lakhan' who is the symbol of

Mrugadheesha charmaambarram  
mundmaallam|Priyam Shankarram sarvanaattham  
bhajjaami||

One thing, wherever there is a fondness that is the result of love, there will be no cleverness in it! I had concluded the 'Katha' yesterday itself. The 'Rajtilak' is done and that is followed by the 'Kaagbhusundi Charitra'. Within this 'Charitra', the 'Rudraashtaka' has been recited. Let us all in the end leave while reciting it with feeling –

Na jaanaami yoggam jappam naiva  
poojjam|Nattoham sada sarvada Shambhu  
tubhyam||

Jara janma dukkhaudh taattappyamannam|  
Prabho paahi aapann namaameesha Shambho||

Namaamieesh meeshaan nirvana  
rooppam|Vibhum vyaapakkam Brahma Veda  
svarooppam||

Nijjam nirgunnam nirvikalppam  
nireeham|Chiddaakaash makaash vaassam  
bhajjeyham||

So, the 'Rudraashtaka' which is an integral part of the 'Bhusundi Charitra' and within this 'Rudraashtaka' there is this regulation or the measure of this 'Ashta Murti' and during this 'Katha' the 'Darshan' of the 'Ashta Murti' contained in the entire 'Manas' has been done! In the end, Sri Bhusundiji is

asked the seven questions and the great Master adequately replies to all of them. Baba, concludes his 'Katha' at this point. On the banks of the 'Triveni Sangam', the learned and wise Sri Yaagyavalkaji Maharaj was reciting the 'Katha' in front of 'Param-Prasanna' Sri Bharadwaajji. Its conclusion has not been indicated. Maybe, like the perineal flow of the 'Triveni', the 'Katha' too will continue to flow! Alas! We could have been able to hear it! Then, Lord Shiva tells Mata Parvati that on your question, I have narrated the 'Ramkatha' to you. Is there anything more that you would like to hear, Devi? 'Maharaj! I am 'Krit-Krittaya'! 'Krit-Krittaya' means that now nothing more remains to be done. There is nothing more beyond this that I would like to hear! Nothing remains to be said! No 'Japa-Tapa' remains to be done or no more austerities need to be performed after this. Now, the time is up! What more to recite? What to speak? Sri 'Bholleynath' concludes His narration. Lord Shiva concludes! 'Kaagbhusundiji Maharaj' also concludes! Whether, Sri 'Yaagyavalkaji Maharaj' has concluded or not is not clearly indicated. 'Kalipaavana avatar Poojyapaada Tulsidasji' at the conclusion of his narration says that in this age of 'Kali', people like us will not be able to perform different austerities. Hear Rama, Sing Rama and remember Rama!

Raamahi sumiriya gaaiya Raamahi|



'Param Jagruti'. That is why at times such awakened persons have to resort to speaking the bitter truth in order to take out the truth! We see Sri 'Lakhana' speaking a bit harshly or saying the bitter truth! The 'Dharma' gives us rules, limits and new guide lines every day. That is why, we see him draw the 'Lakshmana Rekha'! This is 'Dharma'. Through my 'Talgajardi' eyes, I see Sri 'Lakhana' as the embodiment of Dharma. If you listen to any great personality then kindly offer my 'Pranams' to him. He will very clearly call Sri Rama as 'Dharma' and with proof, 'Raamo vighrahaan Dharmaha'. By this logic, Ram is Dharma. Agreeing with this logic very respectfully, 'Talgajardi' would like to still say the Sri 'Lakshmana' represents Dharma. Dharma has its own aim or objective. My 'Lakhana' is the 'Param Dharma' for me and I am reminded of these words of Sri Krishna, 'Sarvadharmaan parityajya'. 'Lakshmana' is such a 'Param Dharma' who perched on the top says;

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Taat Bharat tumha saba bidhi sadhu|

Therefore, Kama is the cause. The 'Gita' has also talked about the appropriate cause as well as the instrumental cause. So, this Kama in the form of Bharat rose up and up to such an extent that it merged in the 'Rama-Prema-Murti'! So, this attachment here becomes the gross or the very base. 'Janu paayee mahipaal mani kriyannha sahita phala chaari'. Sri Bharat is Kama!

Rama is 'Moksha' or emancipation. 'Param moksha ek Ramnaam'! 'Param Mantra, param 'Mukti' hai Rama!' Therefore, Sri Ram is emancipation or the final release! We shall discuss this in detail at some other time. We may love or like a person and this feeling is because of the soul and the very basic raw-material for this love is attachment! In the beginning

What my 'Katha-Kula' can do, no media in this world can ever do!



'Morari Babu's' awakening discourse on the occasion of the 'Tulsi-Janmotsava'.

Baap! At the outset, on the occasion of 'Kali Paavan Avatar Pujyapaada Goswamiji's Janma-Mahotsava', offering my loving respectful 'Pranams' at his divine feet and keeping him in the centre, I offer my 'Pranams' to all those who speak, sing, enquire, hear, those who have already come, those are present and all those who shall come in the future.

Bhayye je ahahin hoihahin aaggey|  
Pranavahu sabahi kapat saba tyaggey||

Offering my humble 'Pranams' to all the 'Valmiki's' and the 'Vyaasas' of the world, I extend my greetings of the 'Tulsi-Jayanti' to one and all. Today, we are on the fifth and the final day and we are venerating the present Guru on the 'Peetha' of 'Jagadguru Bhagwan Ramanujacharya' most revered our 'Anuj Jagadguru Bhagwan', I offer my 'Pranams' at his feet! And all the four respected 'Poojyacharan' who very graciously accepted our 'Arghya' along with 'Bhagwan', I offer my 'Pranams' at their feet also. My 'Pranams' at the feet of you all.

There are two 'Jagadguru's' present in our country, one is you, 'Prabhu' and the second 'Tulsi Peethadheeshwara, Chitrakoot, Pujyapaada Jagadguru Rambhadracharyaaji Maharaj'. Now, these two my most revered 'Poojya Charann', one of them treats me as the elder brother and the other as a friend. 'Tohhey mohhey

naathey aneka maaniyye jo bhavvey'. You can establish any relation as you may like. But, 'Jagadguru Aadi Shankaracharya Bhagwan' says –

Na bandhur na mitram Gurur naiva shishyaha|  
Chiddananda roopaha Shivoham Shivoham||

I have no friends nor any brother! This needs to be amended now! You try and put me in between like a 'Sandwich'! But still I honour and respect your affection towards me! Though, you all have seen that due to some lapses in our arrangements, you were delayed in reaching and with utmost humility we sincerely beg to be pardoned!

All this is nothing but the grace of the Guru! A name has been given, great! But, 'Bhagwann'! I would like to say that the ideology of the Gurukula is of a different type. The disciples or the students study and even a little bit of 'Sanskrit' is taught to them. They even do their own studies. They stay here and we are delighted by it! All of you have blessed our children and expressed your happiness. The children here are very well mannered and disciplined. It is more than enough for us. But, in reality, it is not a 'Gurukula', instead it is our 'Kathakula'. This is my large and comprehensive 'Kathakula'. That is why, whosoever recites the 'Bhagwadkatha', it is their greater family! The 'Suryakula' and the 'Chandrakula' is the tradition of our

'Ishtha'. The 'Suryakula' is of Lord Ram and the 'Chandrakula' is of Lord Krishna but we all belong to this 'Kathakula'. We are the 'Kathawalas'! So, all of you have graced us by your presence. I always have this desire that we are able to serve you in more and more numbers, years after year and all of you feel happy coming here. I don't merely mean comforts but true happiness. You have least discomfort in coming and going and whether we call you or miss out in calling you, you come considering this to be your very own. There are many gatherings held here. I participate in all of them but this gathering held on the occasion of the 'Tulsi Jayanti' is very special. So, I express my happiness for the same. During the 'Chaaturmaas' I only speak from the 'Vyaaspeetha' and rest of the time maintain 'Maun'. If I have made any prior commitment, I speak a few words there. And speaking here, is truly, worth its while! But, I would like to say that the most important 'Dharma' in my opinion is 'Maun', i.e. Sri 'Shatrughna'. Sri Ram is 'Dharma'. These scriptural definitions are great in their own ways! But Sri 'Shatrughnalaji Maharaj' is the 'Mauni Mahapurusha' of the 'Manas'. And this 'Talgajardi' tongue of mine would say something and you tolerate it and so you will because all of you are ascetics and tolerating the 'Kleshas' is 'Tapas'! So, your tolerance is well understood! 'Maun' is the greatest of all 'Dharmas'.

Sahib! My understanding of my field of 'Katha' is just this much that some speakers are not so well known and some of them are very well known but, 'Ko budda chhota kahat apardhu'. I am scared of committing an error or omission. If anyone of my fellow speaker says that 'Bapu! I am small, I don't like it. The one who recites the 'Ramnaam' and the one who distributes the 'Ramnaam' to the society, can never ever be small. And the day, he/she will become small then the world will come to an end before time! I can't remember so many names but it is a fact that during the course of the 'Katha' the moment I remember anything that I have heard from you then I say it openly that I had heard this at such and such time. And the second thing is that whether the presentation is of 'Ayodhya' or 'Varanasi' or 'Chitrakoot'; 'Talgajarda' has not invented any new method of presentation. If you listen to my words carefully then you will understand that I have just tried to amalgamate all the three presentation styles together. If, holding on to your rigidity, you will hear then you might argue to prove your point. This 'Triveni' is getting formed very naturally and very simply without any effort whatsoever!

An elderly and well respected, erudite scholar and very dear 'Suman Bhai' used to say that 'Bapu! To praise or insult anyone is very easy but to evaluate the person correctly, is very difficult. He has heard so many 'Kathas', wrote and compiled a book and this 'Suman'

was presented on the auspicious occasion of the 'Tulsi Jayanti'. My very dear, 'Vinod Bhai', went through the text and he expressed his views about the same. 'Sumam Bhai', you presented this book and I heartily welcome it! 'Vinobhaji' says that even do the 'Sankirtana' of the 'Gunnas', even if they are your virtues but the condition is that it should be without an inkling of any pride! From your heart or the 'Antahakarana', even let your virtues be sung! So, whatever you have done, is undoubtedly an achievement for me! One of the greatest achievements of our 'Asmita Parva' is this that I have been blessed with a listener like Sri 'Suman Bhai'. What does a speaker need, Sahib! And my 'Goswamiji' describes so many attributes of a true listener. He says, 'Shrota sumati', or in other words whose has become a 'Suman' or a 'Sumati'!

Shrota sumati suseela suchi katha rasik Haridasa|

Therefore, this is has been my great achievement that you wrote this text! It shall go in the hands of so many people and I am very happy about it. 'Bhagwann'! We are the 'Maargi Sadhus' residing in the villages, we are 'Vaishnavas' and of the 'Nimbaark' tradition. We are addressed as 'Maargi Bawas'. One 'Kathakaar' wrote to me a letter and wherein he says, 'Bapu! You talk about the 'Pravaahi Parampara' and here everybody says, 'Vanddey Guru Paramparram', therefore, this is the tradition then why do you call it the 'Pravaahi Parampara'? The 'Guru-Parampara' should be 'Pravaahi' or flowing in nature. The Guru is never inert! The Guru is always ever flowing. 'Chharaiveti, chharaiveti'! If he becomes inert, then he cannot be a Guru! Though, in the 'Manas' it is said, 'Prabhu tumhaara Kul-Guru jalladhi', but further, on his own admission the sea admits that it is inert! But, the Guru is not the sea, instead it is perineal flow of the holy Ganges. The Guru symbolises the perennial flow! There is nothing new in it! 'Bhagwann', we have a 'Sangeet Acharya' from Bhopal, with your permission, can I attempt to sing a little? You sang the 'Pada' from the 'Vinaya' in 'Raag Toddi'. He was asking me in the morning that 'Bapu', can I sing in 'Raag-Toddi'. I said, of course, why not!

Baitthey soha 'Kaamripu kaissey'|  
Dharrey sareeru saantarasa jaissey||

Yaar! Just the mere 'Darshan' overwhelms us with emotion! The imagery presented by Tulsiji and the vivid picturisation created by him is unique! Sitting here in 'Talgajarda' we are able to get the glimpse of 'Kailash'. Lord Mahadeva is sitting. How does Tulsiji visualize 'Mahadeva'? Goswamiji says that His appearance looks as if the 'Shanta Rasa' has assumed a form and he uses a particular word 'Kamaripu', meaning the enemy of 'Kama'! Just imagine that can Shiva ever see enmity or be anyone's enemy? Please excuse me! This is the description of 'Mahadeva'. We can have varied

meanings of 'Rameshwara'! The 'Eeshwara' of Ram is 'Rameshwara'. One, who's 'Eeshwara' is Ram is 'Rameshwara'. I, leave it to you 'Bhagwann' to decide! This 'Mahadeva' has been praised and revered not just my Goswamiji but the grand sire Brahma in the assembly of Gods when Mahadeva presented His opinion as to where can we find the Almighty,

Hari vyaapaka sarvatra samaana|  
Prema ttey pragat hohi mein jaana||

Lord Mahadeva says that, 'Pitamaha! The Almighty is omnipresent and omniscient. If we want to manifest Him then there is no need to go anywhere or translate in any particular language, we just need to charge our emotions and call upon Him! Hearing these words, 'Pitamaha Brahma' had expressed His delight by saying 'Sadhu! Sadhu!' Therefore, if Mahadeva is Shiva and Shiva is a 'Sadhu' then please tell me that can the 'Sadhu' have any enemies? Does the 'Sadhuta' or the asceticism does not get displaced by envy? And if one sees envy anywhere or in anybody then can such a person ever sit quietly, tranquil and serene? On the contrary, he will be very jittery and restless waiting for an opportunity to take revenge by creating a network opposed to the person seething with the fire of vengeance! He can never be unruffled who harbours enmity or ill feeling towards anyone and cannot appear divinely beautiful and well decorated! He will appear to be hostile! And 'Mahadeva' is 'Shiva' and He is everything. And kindly pay attention my dear brothers one who attacks shall be the enemy not the one who is sitting quietly immersed within! Here, 'Kama' is the aggressor! And the 'Kamdeva' considered Lord Shiva to be his enemy. But my 'Mahadeva' does not consider the 'Kama' to be His enemy. Just now, 'Bhagwann' also agreed that 'Ravana' too is an incarnation, 'Hiranyakashipu' also is an incarnation. 'Buddha Purusha Bhusundiji' was the one who declared 'Ravana' to be an incarnation. And I don't think that this peak is higher than 'Kailash'!

Param rammya giribaru Kailaasu|  
Sada jahaan Siva Uma nivaasu||

Though, my Shiva is 'SHIVA' and the Mount 'Kailash' is very glorious but still;

Uttar disi sundar giri neela|  
Tahan raha Kaagbhusundi suseela||

I am sorry to say that at times we are unable to see the 'Sheela' in Lord Shiva. 'Nagan amangala besha'. But, here we see 'Susheela'. The 'Buddha Purusha' at times is even higher than the so called 'Buddhas' and undoubtedly, he is indeed loftier than the 'Buddhus' or the idiots! One should know how to protect one-self, Sahib! I know, how much of an onslaught and criticism I have to bear! And the maximum abuse and opposition I faced when I went to 'Ayodhya' for the 'Manas - Gannika'! Therefore, when I tried to see this 'Buddha Purusha' sitting here in one corner at my 'Talgajarda', I found him to be 'Susheela' or

endowed with excellent disposition.

Now, many people say this maybe out of respect or a genuine feeling that Babu has started this new trend of including music in the 'Katha'. Please, this has not been done by Babu at all! 'Jey gaavahin yaha charita sambharrey, Sata pancha chaupaai manohara jaani jo nara urra dharrai, Kahahin sunahin jey gaavahin, Gaavat santata Sambhu Bhawani'! And when 'Shambhu and Bhawani' recite it together they have the entire orchestra accompanying them. They have the full musical academy at home itself. It is the 'Kailash Sangeet Vidyalaya'! Sri Ganesha plays his 'Mridanga'!

'Maun' is my very nature and I am yet to come across anyone who can compare in 'Maun' with my Dada, My 'Bhagwan' at who's Lotus Divine Feet I sat and was blessed with the 'Ramkatha'. Like when he used to say that when he did 'the Charan Sanvaahan' and whatever he used to speak then was not mentioned in the text but it was much beyond that! The text used to follow him! And the text does not hesitate to follow him and if any text is hesitant, then what sort of a text or a 'Shaastra' is it? That is why, the text has to go right up to the very last person standing in the society. This is the duty and responsibility of the scripture. And if it for any reason could not reach or maybe an opportunity didn't arise and if I have taken this great scriptural text with me and have gone there then, is it a crime? 'Bhagwann'! A lot of the big 'Matthadheeshas' didn't come! Someone made some other program and some said that why to go into all this? They couldn't stop themselves from coming but were also scared that if we go then we will become a subject of criticism!

Gannika Ajaamila byaadha geedha gajjaddi khala taarrey ghanna||

If my 'Hari' can liberate a fowler or a wicked, He can liberate an eagle, elephant etc. then the 'Gannika', who is the daughter of this very motherland or is someone's daughter, a sister, a mother and my 'Tulsi' has remembered her when he was concluding the 'Manas'. This is the very last 'Chhanda' of the 'Manas'. And in there, in the list of the lowliest of the lowly (Adhama) or vile, 'Gannika' tops this list! The senior most of all the abject people, her name appears first. And please excuse me 'Bhagwann' but when my Dada had explained this to me, if my Ram would not have emancipated the 'Gannika' then 'Morari Babu' would not have done the 'Ramkatha'!

Gayi bahori Ghareeb nevaajju|  
Sarala sabala sahib Raghuraju||

Sahib! He is the 'Ghareeb Nawaz'! And what a 'Sadhu' can do or what my 'Kathakula' can do, no media in the world can ever do it! If anyone of you think of yourself as small then believe me, it will be an insult to 'Morari Babu'! The singer or the speaker of the 'Katha' can never be small in any way!

A devotee of 'Osho' asked me this question that

'Babu! You keep on talking about 'Osho' in your 'Kathas'.' To which my reply was that I gather truth from wherever I get it. 'Aanno bhadraaha kritavo', 'Santa hansa gunna gahahi paya pariharri baari bikaar'. And what will I achieve by making him realize? What will I get if can convince someone? So, take the truth from wherever you get it! And this cannot be refuted even by the 'Bhagwati Shruti' nor by anyone else. We are not anyone's devotee (Bhagat)! We are just the flowers from our garden. We are not anybody's follower! So, many people hesitate in taking 'Osho's' name! But I have no hesitation whatsoever! So, someone asked me that what is between you and 'Osho'? To which my simple answer is that please don't go into any comparison. 'Osho' is 'Osho'! I pray that at least in the sphere of 'Katha' please don't compare anybody with anyone else! In the comparison lurks a great danger of affection or envy creeping in (Raag-Dvesha). Wherever there is affection our praise or liking will come and in envy immediately criticism or rile will come! We will not be able to be balanced or equipoised! So, where is 'Osho', Yaar! And where am I? Please! Desist from any sort of comparison. The 'Taamddi' and the 'Taavddi' have their own purpose and importance. They can't replace one another and individually are important in their own ways. The utility or usefulness is only when the 'Roti' that has come in the 'Taamddi' should be cooked on the 'Taavddi' and given to the hungry! I have even done a 'Katha' at Pune as 'Manas-Nrittya'. So, my very first submission was that please don't get involved into any comparison. Who are we? We just recite the 'Ramnaam' and sing His glories. We don't want to become like anyone else. We are fine, wherever we are! But, I said that whatever 'Osho' has said, I cannot! And what 'Morari Babu' does, perhaps, 'Osho' can't or couldn't have done! Even if he tries to, he may not be able to do! He is independent and a brave absolutely free person who could say and talk whatever and wherever he wanted to! And he is not bound to do what I do! Or, if he wants to then please do it and show me! Let him go to the 'Kinnars' also! Let him go to the 'Devi-Poojak' clan! Lord Ram went and my 'Manas' has also gone!

Yesterday, I had written on the slate also that 'Osho' is 'Osho' and I am just a drop of tear! We are 'Gaddagadda gira nayan baha neera'. Yes, Sahib! If anyone abuses us, we just sit in the corner and cry, Sahib! Why should we go out and enter into a duel? Whosoever will rile or praise shall do it within the fifty two letters only! If someone tries to go beyond these fifty two letters then I am ready to touch his feet! A great personality, 'Sankatmochana Raghavendra' from Varanasi had yesterday slapped the inner portion of his thigh in a gesture of a challenge (Taal Thokna) while speaking and had said that 'I am ready for the duel'! I welcome this energy of these speakers (Kathakaars). I like it! They are not challenging for any bout of

wrestling. He was only expressing his views a bit strongly against certain points which had been made irresponsibly. With how many different and unique styles or mannerisms all these people have come, Yaar! Just continue to be in your 'Masti', and revel! Whatever be your style or way of presentation, just follow that. Therefore, I was saying that our ancestors could not do so much but our 'Amardasji Babu, Bhagwanji Sharma Babu, Hariram Babu who was just like us, they all used to make the use of the 'Tabla and the Harmonium' during the 'Katha'. But the 'Kailash' has a complete orchestra. Seeing this, Tulsiji says -

Gaavat santata Sambhu Bhawani|  
Aru ghata sambhava muni bigyaani||

Baap! I don't want to say anything more but just this that if Shiva or 'Mahadeva' or any 'Sadhu' sees envy in anyone else then, such an individual can never be beautiful and nor can he be tranquil or serene! The Muni's, Brahma etc. can be peaceful and tranquil. So, we should not have any animosity with anyone in the world but if the people of the world harbour envy towards us then what do we do? Now, if the 'Kamdeva' considers Lord Shiva to be his enemy then what is the fault of Lord Shiva? For Ma Jaanki, 'Soorpanakha' is not her enemy but 'Soorpanakha' knew that as long as she is there, she has no chance and that is why she went to attack her. Now, what harm had Ma Jaanki done to her? So, Baap! Lord Shiva -

Aguna amaana maatu pitu heena|  
Udaaseena saba sansaya chheena||  
Jogi jattila akaama manna nagana amangala besa|  
His appearance is totally 'Amangala' 'Saaju

amamgala raasi'. 'Gandharvaraj Pushpadanta' too agrees and as if, Tulsiji is just copying it down. 'Kailash' is indeed very high but after all, 'Neelgiri' is 'NEELGIRI'! There the 'Param Buddha Purusha' a very well-disposed and the humble person is seated, Sahib! The greatest quality of the bird is that even without wearing any clothes, it doesn't appear naked but we, in spite of being clothed from head to toe, still appear naked! No bird will ever appear naked. From a crow, right up to the 'Rajhansa'! None of them is wearing a pant-shirt like us! I would just like to salute or commend today's fashion! But please remember that Goswamiji has also taught us -  
Tumhahi nibedita bhojan karahin|  
Prabhu Prasad patt bhooshan dharahin||

Offer it to the Lord and then enjoy using or eating it! So, 'Kaagbhusundi' is 'BHUSUNDI'! A very beautiful and lovely thought you presented 'Bhagwann'! that 'Bhusundi' waited patiently for twenty seven 'Kapas' (4.32 billion years=1 Kalpa). He spoke a bit, smiled a bit and when the question of giving came up, he could only give twenty six. It is a very beautiful thought! So, Baap! Even though it is 'Bhusundiji', but

even the One from 'Kailash' had to go to him to hear the 'Katha'. And the gathering there was very much disciplined. If you just come as it is 'Mahadeva', then sorry! You are not allowed! Lord Shiva came, had the holy dip in the 'Bhusundi Sarovara' and took the form of a swan or a 'Hansa' to sit in that assembly.

So, 'Neelgiri' is 'NEELGIRI'! I am not trying to compare here. For that matter, 'Kailash' is 'KAILASH'! So Baap! I have exaggerated a bit, so it seems! However! But, 'Satya bachana manas bimala kapat rahita', this is my definition of truth, love and compassion! The pure and a spotless mind is love!

Nirmal manna jana so mohi paava|  
Mohi kapat chhala chhidra na bhava||

Un-hypocritical duty or responsibility alone is compassion.

I take truth from wherever I get it. There, I have no problems with 'Jesus' or the holy 'Bible' or the holy 'Quran'! We should gather goodness from wherever we can and in the 'Ramcharitmanas, Nana puraana nigamaagam sammattam yadd', Goswamiji went on collecting from wherever he got it and mixed it up and distributed it to all of us as 'Prasad'. Something, which somehow I am unable to digest and I don't get annoyed about it but a few scholars too have spoken that Goswamiji was a 'Lakeer ke Fakir' (Towing a rudimental line of thought)! I pray and am sorry to say that they have not even read the first page of the 'Ramcharitmas'! At least see and read the very first page of the text and then speak! I would like to just say this and move to conclude my words that particularly my dear youngsters, when you go to 'Teertharaj Prayaag' and do the 'Darshan' only, still it is beneficial, touch, bathe, drink, meet the Sadhus and mingle with them, in every which way, it will benefit you. In the same way, my Faith, which goes beyond the realm of the 'Gunnas' goes to the extent to say that just seeing the 'Ramcharitmanas' and especially in the morning! If you have time then touch it or have a little bit more time then, just read or study it and while reciting the 'Chaupaais' immerse or dive or take a dip in the 'Manas-Sarovar'! And if any speaker of my 'Katha-Kula' is seated then just go and hear him for a little while or drink the divine nectar of the sacred words.

Darasa parasa majjana aru paana|  
Harahi paap kaha beda puraana||

Such a great giver of this 'Manas', today, on this auspicious day of the 'Janma-Jayanti' of 'Pujyapada Goswamiji', I offer my greetings and good wishes to the entire world. Because, his 'Katha' is recited in all the three 'Lokas'. 'Sakala loka jaga paavani Ganga'! So, I would like to greet on and all! If I have made any trespass by joking a little bit, then kindly pardon me, 'Bhagwann'! I tell Sri 'Rambhadracharyaji Bahgwann' that you say that I am your friend and when you hold my hand, you just don't leave it for quite a while and it

becomes difficult to pull out the hand from your grasp! He loves me so much! Child! Just put up a portrait of 'Adi Jagadguru Shankaracharya' on that pillar there in the front on the central pillar! Then other than a healthy dialogue or discussion nothing else shall find any place here. No arguments, no refutation, no slander or reviling, only and only a healthy dialogue! And the 'Manas' is the 'Param Sadgrantha' that accords simple acceptance of this culture of a dialogue and the giver of this great text, the son of 'Mata Hulsi' my 'Tulsi', I bow down again and again. I again and again bow down at your feet and all of you came and graced the occasion, which has given me immense pleasure and inner joy!

I would like to conclude with just one request or prayer! Baap! You all the members of my 'Katha' fraternity, you might be speaking on any scripture, whether the 'Valmiki Ramayana, Shiva-Purana, Srimadbhaagwat, any text or even the 'Garuda-Purana', by your grace, the compassionate benevolence of my Guru and the blessings of my 'Manas-Maiyaa', I keep on roaming all around the world with this sacred text and wherever there is the 'Katha' and you happen to be there and would like to come and see me, you all are most welcome, without any fear or hesitation. You might say that 'Bapu! People will not let us come or allow us in then? I fully agree and I am aware of these difficulties but please write a small chit or a note and send it across to me. I shall tell the organizer that if any of my 'Katha-Family' member's note or chit comes then please do give to me first so that I came up to you and offer my 'Pranams'! Tulsi jaakkey badan ttey dhokkehun nikasat Ram|

How much of the 'Sanskara' is being cleansed and illuminated, Sahib! The history shall have to take a note of this world or sphere of 'Katha'! This is not the 'Kaliyuga' at all, according to me, it is the 'Kathayuga' and that too it is only the 'Prathama Charana' of the initial phase! 'Prabhu! It is just the beginning of this 'Katha-Yuga'! Gurudeva Tagore used to say that one by one, when each and every petal of the flower open up or blossom then it is 'Nirvana'!

Nirvana daayak krodha jaakar bhagati saba sahi basakari|

All of you, whenever you get the time, please come for the 'Katha'. Whatever time I am able to take out, I shall make it a point to meet you. I understand that some arrangements need to be done and they are a bit difficult, but still! But, even the complaints are made to our very own, who shall go and complain to a stranger? Please do meet me. Only because I shall feel extremely happy to meet you! I once again offer my respectful 'Pranams' to you all. I will now be waiting for a year to see you all! Please come soon! The 'Devas' are bid adieu so that they come again. Once again, my 'JAI SIYA\_RAM' Sadar-Pranams'!

(Discourse given during the 'Tulsi-Janmotsava' at 'Kailash-Gurukula', Mahuva (Gujarat) on 7/8/2019)





II JAI SIYARAM II